the Chaplain

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By Wayne E. Oates

Recent Trends in Psychology

THE field of psychology, broadly defined to include the therapeutic emphases of medical psychology and psychiatry, has developed many important resources for the work of the chaplaincy since World War II. Immediately after the war, for instance, Guetzkow and Bowman made a careful study of the various reactions of people to hunger. This was of particular assistance to chaplains working with prison camp repatriates who had been subjected to hunger. (See *Men and Hunger* by Harold Steere Guetzkow and Paul Hoover Bowman. Brethren Publishing Company, Elgin, Ill. 1946. 72 pp. $1.00) Also, the brilliant work of Erich Lindemann on bereavement has been primary resource material for pastoral discussions of grief. (See Erich Lindemann, "Symptomatology and Management of Acute Grief," *American Journal of Psychiatry*, 101:141-148, 1944) A little later, O. Hobart Mowrer contributed substantially to the chaplain's understanding of the man who is constantly in trouble with military authority as a criminal offender. He gave particularly helpful guidance on the problem of repression in these anti-social persons. They were seen to be people who had pushed their needs for social acceptance into the unconscious. (See *Learning Theory and Personality Dynamics* by O. Hobart Mowrer. Ronald Press, New York. 1950. 776 pp. $7.50)

Many other contributions have been made since 1950, and the purpose of this article is to review a few of these, particularly those which are most current today. The first of these is the shift of concept in the work of counseling itself. In 1950, the prevailing emphasis in the field of counseling was "nondirective," placing the load of responsibility upon the counselee himself for the resolution of his problems. This was a justifiable reaction away from the heavy exhorta-

tion and direction which counselors, particularly ministers, are prone to give. However, in 1951 and 1952, Professor Carl Rogers, the originator of this approach, published another book, entitled *Client-Centered Therapy*. (This book is by Carl Ransom Rogers. Houghton Mifflin, Boston. 1951. 560 pp. $4.00) Here he placed the locus of responsibility more evenly upon both the counselee and counselor. The task of the counselor was not *just* listening, but really understanding what the counselee was saying to him. He could talk as much as was needed to talk in order to clarify both for himself and the counselee what life really meant in the inner perceptions of the counselee.

Then, in the middle '50s the writings of Harry Stack Sullivan were published. They laid the emphasis upon the interpersonal situation between the counselor and counselee and the kind of distortions and abilities in communication were evident in the "betweenness-situation." The importance of the community in which the counselee lives and does his work was increased considerably in counseling theory. Both the work of Rogers and that of Sullivan opened the way for extremely important developments in the theological interpretation of the stresses and strains of men.

A Jewish theologian, Martin Buber, led the way in interpreting the relationship between counselor and counselee as an I-Thou relationship, characterized by love which treats the person as an end within himself and not as a means. Such treatment of persons as means would be what he called an I-it relationship, an objectivization of the person. The person is to be understood, loved, and accepted, not manipulated, used, and rejected. Christian theologians more recently, particularly Daniel Day Williams, have gone further than this. Williams points out that there is no such thing as a purely I-Thou relationship, but that the finitude, weakness, and sinfulness of both counselor and counselee require a mediator who is both human and divine. Jesus Christ is the Mediator in the confessional relationship between counselor and counselee.

The studies of Sullivan and Rogers also produced another effect. They opened the way for a newer and more existential interpretation of the development of personality. One of the main ways in which earlier pastoral counselors and others "objectivated" and treated people as things was to see them as "cases" or "case histories," and some popular misuses of the case history approach led to getting people to "tell all" and to divulge their personal histories in such ways as to do them more harm than good. This came from an overdependence upon psychoanalytic concepts by people who had not been trained in psychoanalysis and had never been through the experience of analysis themselves. Also, this approach led to the popular

Written especially for THE CHAPLAIN. Dr. Oates discusses recent trends in psychology of significance to chaplains.

misunderstanding of the importance of events in the personal history, and especially the sexual history, of persons. The work of Sullivan and Rogers, while not underestimating the importance of the detailed history of a person, shifted the weight of significant meaning to the more immediate crises of the present situation. The past that was important, it was assumed, would come alive in the cross-sectional perspective of the living present. One did not have to trace every tiny root to its point of disappearance in the last. He could look at the tree as a whole and learn and understand the important things.

Now this seems to be particularly relevant for the work of the chaplain. He can often have only a very few interviews with a person. Usually he never sees their parental family. He is more intensely involved with present behavior difficulties and living issues of a present, adjustmental order. . . . The interaction of the man with his wife and children become acutely inflamed, his reactions to authority are often complicated, and the abnormal conditions of family living and explicit authority structure of the Army, Navy or Marines exaggerate whatever underlying personality problem may have already been there. The chaplain can, however, evaluate the kind of relationship the man has to people in the immediate situation and draw some trigonometric points of reference for understanding the man's past if he has carefully studied the work of a person like Harry Stack Sullivan. (See *The Psychiatric Interview* by Harry Stack Sullivan. W. W. Norton, New York. 1954. 246 pp. $4.50. Also *Soul and Psyche* by Victor White. Harper and Bros., New York. 1960. 312 pp. $5.00) He can see that the detached person who never involves himself in any loyalty is a person who grew up in a family with parents who were at odds with each other and competed for his love. He can see that the person who is persistently hostile in every situation is suffering from longstanding rejection and needs warm acceptance. Yet, at the same time, the person who is persistently suspicious will distort the meaning and motive of such warmth if it is offered him. More common, however, is the dependent person who expects the chaplain to make all his decisions for him, just as his parents have through the years.

THIS leads to another significant development in the field of psychology and psychiatry. The existential philosophers and theologians have themselves exerted much influence upon these areas of concern. The present conversations re-

veal much discussion of *the role of decision* in the resolution of human problems. The chaplain does not need pictures drawn of the way in which hours of patient work with a counselee can be frustrated by the person's inability to make a decision. The existential emphasis in psychology and psychiatry move at the problems of persons with the express intention of creating an atmosphere in which important decisions can be made. The decisions, in the second place, cannot be made on the basis of a strained will power, but can only be motivated by a discovery of the larger meaning of life which makes the decisions possible. Here the person is encouraged to examine the positive and negative values of life, the ones he does not consider worthwhile and the ones for which he is willing to commit his life. This is what I call the "vocational heart of counseling."

The chaplain is in a favored position for confronting men and their families with the *meaning* of the new experiences for them. The recruit who has been drafted is at odds with himself to find any good thing in what has happened to him. The old "regular" may be simply drawing his pay and waiting for early retirement made possible by the service. The man on the verge of being discharged is in a crisis of self-encounter. What is he going to do with his life, now? What kind of person does he want to become? These are crucial issues and the insights of existential psychology and psychotherapy will be most provocative for the chaplain's use.

In fact, it needs to be said here that the existential emphasis in psychology and psychiatry is a product to a certain extent of our military age. Viktor Frankl, a Viennese psychoanalyst, was a prisoner of the Nazis in World War II. He saw his fellow prisoners trapped in the barbed wire jungle of the concentration camp with no identity, no meaning, no reason for existence. He himself was not allowed to be the physician that he was. In 1955 his book, *The Doctor and the Soul* (A. A. Knopf Co., New York. 1955. 279 pp. $4.00) was published. Here he spoke of the intention of psychotherapy as being that of discovering true and ultimate meaning with the counselee. In the presence of massive suffering, the petty callings of life no longer hold. Albert Camus, for instance, tells of a clerk who was imprisoned at Buchenwald during World War II. Upon being brought to prison, he demanded that a man in his position be allowed to lodge a complaint. All his comrades laughed, because they knew that he was no exception because of who he was! Such a man must find a new and larger meaning to his existence than the petty role he fulfilled in the hum-drum of his previous existence. The chaplain himself must probe deep with men to discover the eternal beneath the transitory in such an existence as we have today.

Several more tangible and less

distinctly theological contributions are coming to us today in our attempts to use the findings of psychology and psychiatry to the best benefit of persons whom we are seeking to lead into the deeper meanings of the Christian life. The vocational guidance counselors are of especial aid in their evaluation of skills, aptitudes, and educational background. I have found the work of Ruth Mary Strang in her book *Counseling Technics in College and Secondary School* (Harper & Bros., New York. 1949. 302 pp. $5.00) helpful in these respects. The chaplain will use such a book and its attendant bibliography to great advantage in guiding the young soldier, sailor or marine who wishes to continue his education. Similarly, the man who plans to enter the ministry can profit by using the book, *The Christian Pastor* (by Wayne Edward Oates. Westminster Press, Philadelphia. 1951. 171 pp. $3.00), for the guidance of such a man.

Furthermore, the extensive use of chemical therapy with emotionally disturbed persons has radically changed the ways in which both psychologists and psychiatrists deal with both chronic and acute mental illness. Apparently, more and more seriously disturbed people are being kept on an ambulatory basis by the prescription of tranquilizers. This leaves the amount of counseling to be done somewhat larger because the patient, if not his doctor, will tend to rely upon family, friends, commanding officer, and chaplain for help with his problems as long as it *seems* that he is getting along all right. The chaplain would do well to be a part of a joint discussion of the uses of tranquilizers which could profitably be held with both chaplains and medical doctors of the service present.

One very valuable result of the uses of chemical therapy has been the reduction of the use of various forms of shock therapy. Whereas shock therapy has meant the difference between life and death for many patients, we can gladly say that it is now more a therapy of choice and not residual necessity than it was before tranquilizers were introduced.

These are just a few of the many findings in psychology and psychiatry that are now most commonly apparent in the day-to-day care of people. They will provide bases of conversation between the chaplain and the psychologists and psychiatrists in his unit. The chaplain is encouraged to take these as rather broad generalizations which certainly need the more specific refinements that people of psychology and psychiatry can bring to his understanding. However, if the article has served to stimulate both reading and consultation on the part of the chaplain, its real purposes have been fulfilled.

The mind is like a refrigerator—it has to be open for full illumination.

By James W. Carty, Jr.

Journalists and Preachers

A PREACHER can improve his sermons by using journalism techniques. He needs the compelling crispness of the reporter, the imagination and word choice of the poet, and the unity and climactic build-up of the short story writer.

Actually, effective pulpit demands a combination of all three of these approaches. Use of only one or two of them would give a sermon interest and initiative, but not vitality and power.

Of first importance is the reporter's skill for attracting attention through a forceful beginning. The exciting beginning is to catch the listener's ear, arouse his interest, and entice him to listen for further development of the message.

At times, a single, short sentence will prove sufficient to meet all three needs. More often, the pulpiteer will need a series of sentences to paint a mood or set the atmosphere.

Certainly, the start must be simple, short, and a relevant part of the message. Sometimes preachers begin abruptly with a sensational statement which is enthusiastically received—until the listeners discover that it is unrelated to the rest of the sermon.

Accent should be on action, even when ideas are discussed. They are described through skillful choice of words that make for vital imagery.

Actually, too many ministers have a weak beginning: As, "Today, I want to talk with you about. . . ." Here the stress is on the minister, not on his subject. The result is that the listeners start thinking about the personality of the preacher and his qualifications for speaking, not about the serious subject under consideration.

Or some preachers have the habit of linking their scripture reading with the beginning of the sermon. They begin their reading of the Bible cold—without describing the historical setting of the verses, as who wrote the material, when, how, why, under what political, social and economic circumstances, and what the meaning of the passage is. Since some of the words are unfamiliar, the listener does not have a sense of rapport with the preacher.

It is better for the minister to start out with the familiar—and

then, through a tie back, relate his material to scripture. The Bible can be expounded during this period of the flash back. Later the preacher can move back to the present by discussing the current implications.

There are several approaches for starting a message so as to interest, impress and inspire members of the congregation. Some methods and illustrations are:

Comparison and contrast: "The Christian is a guide, not a fugitive."

Alliteration: "Face your fears frankly."

Mystery: "How about taking the long look back?"

Question: "Can stubborn men bend their pride?"

Direct Address: "You can transform your inner attitudes."

Affirmation: "The Christian seeks communion with God."

Summary: "Jesus spoke clearly, concretely, crisply."

Description: "He had a big heart, a big faith, a big hope."

Narration: "He strode into the room."

Now, the beginning statement can serve as a framework or a perspective to which all facts, illustrations and points can be related. That is why a reporter often says if he gets the right "lead" or opening, he will write an excellent story.

The top journalists write, rewrite, polish and refine their leads. I once saw a *Saturday Evening Post* portfolio on the different versions an article by Red Smith, one of America's greatest sports writers, had gone through. He had written the lead 154 times.

Now, if newspaper men devote that much time to their beginnings, preachers of the Word of God should give even more thought and time to their important message.

THE journalist knows that there must be transitions which link the beginning section with the other two sections: the main body of the message and the punchy ending.

Some of these transitions are: moreover, on the other hand, but, whereas, however, in addition to, wherefore, although.

The journalist knows that it is more difficult to make abstract ideas clear. Too often the preachers have not learned this fact.

The writer also realizes that even the most familiar terms are unclear to many persons. For surveys will show that thousands do not know the name of heroes like the President of the United States or even Elvis Presley.

So the reporter explains terms. He does this informally, casually. If he were preaching a sermon, for example, he would not throw the word "grace" around carelessly; but he would say: "God's grace is unmerited love; it is love like that of a mother for her spoiled and undeserving son."

From journalism ministers will learn not to be sloppy with the use of terms, but will define and interpret words that once were meaning-

ful but now are vague and unclear. When using such terms as the virgin birth, the incarnation, the atonement, the resurrection, ministers need to show the modern mind what these terms mean. The incarnation means, for example, that God has become flesh, that Jesus Christ suffered tears, fears, aches, pains, loneliness, when he came down to walk in our street. Thus ideas become concretely embodied in definitions, in explanations, and in illustrations.

THE journalist would recommend that the preacher use active voice rather than the passive, that the pulpiteer not back into sentences. It is the sign of the amateur communicator who can gain variety only by such backward entrances as "Through the door he walked," rather than "He walked through the door."

It is far more effective to use the active voice, such as "Jesus commanded the demons . . ." rather than the passive voice, "John was sought . . ."

An indifferent expression is, "The follower was unable to grasp the meaning of the message of Jesus." More vivid language: "He failed to grasp Jesus' message."

Weak verbs suggest at the least a faith that is not clearly thought out; at the worst, they may symbolize an insipid faith. Strong language reflects a comprehensive, dynamic faith by the man in the pulpit.

Consider the word "said." There is more verve, more spirit in such synonyms as "denounced, affirmed, shouted, declared." The preacher should carefully select the precise word he desires.

The journalist tries to refrain from overwriting, from the heavy use of adjectives. He does not say "It was a great message." Rather, the writer specifically describes an event and leaves it to the reader to determine the power of the happening.

The preacher would do well to avoid heavy use of adjectives and adverbs. When there is overuse of such expressions, the listener reacts negatively to them with the expression, "Oh, yeah." But when a situation is described simply, it is appreciated in its beauty, and the listener is not hit over the head and symbolically told to think a certain way about the impact or results.

Effective journalists and preachers use short words, words of one and two syllables, words of Anglo-Saxon origin. The word love is more powerful than the expression, "romantic involvement."

The journalist recommends sticking to the development of one, two or three basic ideas. Extraneous ideas are omitted. The important thing is to spell out each idea in several ways through use of synonyms and different illustrations.

What the short story writer tries to do "is vary the tapping of the sound."

A sermon must have unity. If a minister feels that he has other ideas to bring in, then he can develop

them for future important messages.

THE short story writer introduces conflict into his material. A person faces a problem, and solves it only to find himself in a greater predicament. He has choices —good and evil choices, which are personified in concrete persons and situations and alternatives. Preachers too often do not make good and evil the powerful, personal, concrete realities that they most surely are.

Preachers often sit as judges, by their overbearing attitudes: "We thought we would discuss . . ." The editorial we has gone out of good repute in writing and should depart in pulpit work.

There should be a humanizing of the facts. Instead of talking of "one billion illiterates," say that "every other person can't read."

Like the poet, the preacher should create word pictures. He may preach a sermon on "Deep Water Christianity," and discuss the depths of the faith that goes beyond the shallows and see-the-bottom Christianity. Such a master of the pulpit as Walter Courtenay, pastor of First Presbyterian Church, Nashville, Tennessee, preached such a picturesque sermon.

There are many approaches for developing the body of the article. There is the interview type—which brings in the opinions of authorities.

The personality sketch may stress a great spiritual leader and his achievements, in the face of crisis.

A narrative type of sermon may concentrate on the first-person experiences of an individual. It reveals his secrets of spiritual success. Or there may be a third-person narrative of some great adventure of the religious realm.

A sermon may even relate the confessions of a person who has reformed and been rehabilitated. A true story, an actual experience, provides intimacy and depth. The listeners get to know someone who has conquered a personal pressing problem.

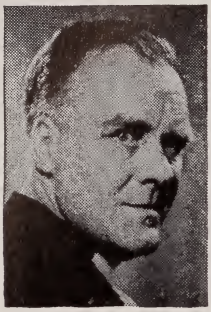
Or the sermon may be an essay type that gives the opinions of the preacher, based on his experiences and readings and his understanding of Holy Scripture.

Last of all, the sermon must not fade away. There must be a powerful ending—perhaps a restatement of some previous point, or a powerful new point.

Jesus was the Word. The preacher must use words wisely—to help and heal life.

WHAT IS THE SPIRITUAL LIFE?

1. It is a life anchored in God.
2. A life which senses God's reality.
3. A life which puts God at the center.
4. A life moving toward the goal God has set for us.



By JAMES T. CLELAND

Dean of the Chapel
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The Soldier's Bible

HAVE you ever been given a book which, at first glance, made you wonder in what back alley of what cluttered attic the donor found it? Then have you discovered, maybe years later, that you have been the recipient of treasure-trove? Somebody, now quite anonymous—but, God bless him!—dumped such a volume on me in 1945. Recently I thumbed through it with growing surprise and mounting joy. To print its whole title would occupy about half a column. As published, it is punctuated with three semicolons and six commas, and makes use of eight different sizes of type, not all of the same style. You probably cannot lay hands on a copy but, in case you can, here is enough of the title to identify it: *The Complete Analysis of the Holy Bible; or, How to Comprehend Holy Writ from Its Own Interpretation. . . .* (There are twelve more lines of varying length.) The author (editor? compiler?) is the Reverend Nathaniel West, D.D. Four more divines have "diligently revised and enlarged" it, adding to the title-page a Latin quotation from Augustine which asserts that the only thing which counts is what God says. The date of publication is 1868 in New York and in Cleveland. There are lxiv and 1035 pages.

By this time, I hope, you are wondering what intrigued me. Let me come to the point. Book XXX —made up of 17 chapters, with 211 sections, from page 863 to 925—is entitled "War." It contains every reference in Holy Writ which, in any way, pertains to military operations. Here are some of the chapter headings: Upon the Lawfulness of War; Recruiting; Officers; Fortifications; Tactics; Flight; Prisoners of War; Treaties. Here are some of the section headings: Commands to Kill; Volunteers; Mercenary Troops; Army Colors; Ordnance; Wounded; Spies. What do you think of all this as source material for army chaplains? For obvious rea-

sons, there is no specific data for the Air Force; but, for the Navy, there is one chapter on "Navigation," with three references to warships.

Now preaching should be bi-focal. This is the Clelandian homiletical slogan. One focus is the Word of God; the other is the contemporary situation. This old tome makes utterly clear that the Word of God is always immersed in a contemporary situation. God never speaks his Word without incarnating it. Since your congregations are armed-forces conscious, can you find biblical material which is aware of wars and rumors of war, of troops and camp-followers, of refugees and deserters? This volume would help you. But you don't really need it. Just start thinking about the Bible, about its captains and rankers, its centurions and mighty men.

Have you been on parade for a general's farewell to his troops when he said something significant? Do you recall Joshua's "Good-by"? He is at Shechem, one of the national shrines; someone has called it "the Mount Vernon of Israel." He is the retiring C. in C. of the armies, one of two men still living who may wear the Red Sea medal. He is an old man now, and he has memories. He has memories of what he never saw, but of what he heard: the divine destiny of his nation, even before the time of Abraham. He talks about that. Then he recalls the Palestinian campaign. Finally, with all the aggressive loyalty of an old soldier, he flings out a challenge: "Choose ye this day whom ye will serve. . . . As for me and my house, we will serve the Lord" (Josh. 24:16 KJV). So he stirred the Israelites into renewing the compact with Yahweh. That is the last thing we are told about Joshua. Is there a Word of God there waiting for exposition and application?

Years later, David sat in the Cave of Adullam, taking time-out from the constant hit-and-run raids with the Philistines. He was thinking of his birthplace and muttered to himself, but loud enough to be overheard: "O that someone would give me water to drink from the well of Bethlehem which is by the gate!" (2 Sam. 23:15). Three of his men did just that. They infiltrated the enemy lines, laid daring hands on a skinful of Bethlehem water and brought it to their leader. He poured it out on the ground! How will your martial congregation react to what David did? Can you make them grasp David's sensitivity? This wasn't water; this was blood—the blood of three mighty men of battle. David said so. He knew that blood belonged to God and to no one else. David, acting like a priest, gave it to God. There is a communion meditation embedded in that passage.

To whom did Jesus pay his highest compliment? Probably it was to an officer in a foreign army of occupation. He said of a Roman centurion, who knew authority be-

cause he himself possessed it: "I tell you, I have never met faith like this anywhere even in Israel" (Luke 7:9 Moffatt). That is quite a compliment, and it was paid neither to a civilian nor a cleric. The centurion at the cross thought highly of Jesus (Mk. 15:39; Lk. 23:47).

Have you noticed one thing about Paul's description of the Christian's armor: shinguards, chest protector, heavy boots, shield, tin-helmet, sword (Eph. 6:14-17)? There is nothing to protect the back. A Christian is not supposed to turn his back on the enemy. I wonder if Paul thought of that. Enough commentators have! Paul was not averse to military metaphors. He called Epaphroditus and Archippus "fellow soldiers" (Phil. 2:25 and Philem. 2). The epitaph he may have written for himself is, in part: "I have fought a good fight" (2 Tim. 4:7 KJV). You belong to the salvation army.

One meaning of "sacrament" is an oath of a solemn kind, especially the vow of allegiance to the emperor or a captain, whereby the Roman soldier dedicated himself—his strength and courage, his ability and devotion, even his life—to his commander, to his country and its preservation. This is not the central meaning of "sacrament." The essential idea there is that God acts. But we respond in gratitude by presenting ourselves to Him. We swear allegiance. This is but right. So long as we are on earth, we belong to the Church *Militant.**

These are some of the ideas which that old volume engendered in me, stirring up my mind and memory. Before I am dismissed, let me ask you another question: Do you know where chaplains are mentioned in the Bible: I won't quote the passages; you may as well do some work for yourselves! The primary reference is Deuteronomy 20: 1-4. Cross references are 1 Chronicles 12:26-28 and 2 Chronicles 13: 12. Dr. West lists them in Book XXX, Chapter V, Section 45: Army Chaplains.

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* My recent book: *Wherefore, Art Thou Come?* (Abingdon. 1961. 143 pp. $2.50) is a volume of eighteen meditations on the Lord's Supper and contains two: one on David at Adullam, and one on "The Soldier's Oath."

WHAT THE CROSS STANDS FOR

The cross stands for a sense of responsibility. It means being willing to suffer for someone else—one's neighbor, brother, or world.

The cross stands for love—the kind of love which makes you willing to endure hardship, pain, sacrifice, and self-denial in order to make life better for someone else.

—W. Dale Oldham in *Gospel Trumpet*

By W. Clark Ellzey

Family in Revolution

THE family in the western world has been considerably shaken up by the revolution which has swept over the world in the last one hundred years. Man invented machinery and discovered how to apply power to it and touched off what has been called an industrial revolution. Technologic developments followed in geometric progression, resulting in our fantastic space age.

The revolt swept the population of the United States off the farm into the city. Three-fourths of our people formerly lived on the farm; today around four-fifths live in town and city. The social changes brought about by this move have eliminated the line of distinction between country bumpkin and city slicker.

In the world of politics, legislation has lagged to such an extent that many of the political organizations and laws governing our lives are all but obsolete. Township markings, county lines, state and national boundaries have faded as the population has become increasingly mobile. Problems have emerged forcing the streamlining of the federal government and creation of the United Nations to handle world affairs.

The family has been swept along in the flood tide of revolution. The patriarchal family has been shattered and many new forms of family life have emerged, most of them moving in the direction of democracy. The most commonly used term is "equalitarian."

Something of the radical change that has come over our lives can be seen if we select one facet and follow it through. In the field of transportation we moved from the slow pace of living, characteristic of horse and buggy days, into the speed-mad craze of the horseless carriage. It was predicted that the body of man could not stand such speeds as thirty-five miles an hour. With the invention of the iron horse and the laying of steel trails across the nation, life began to speed up until it reached the amazing rate of sixty miles an hour.

Then man found out how to make wings upon which he could fly and the airplane came into being. We now moved at the tremendous pace

of 120 miles an hour. Two or three wars stepped up the pressure to develop even greater speeds and we moved from engines and propellers into the jet age. At the same time we began to build rockets and reach for the moon.

All this not only changed the place where families lived, but the work they did and the experiences they had to such an extent that there is only one word appropriate for the accelerated changes—*revolution.*

Some of the effects of revolution can be seen by a quick glance at what happened to the farmer. Isolation disappeared because of the automobile and telephone. Knowledge of the best agricultural college was brought to him in the person of the county agent. His home was changed for the better through the efforts and information of the home demonstration agent. The crossroads store and the little country schoolhouse gradually disappeared. Resources of the finest hospitals and latest medical care were made available.

Cities sprang up around intersection points on the railroads and were built tightly around centers already established for horse and buggy shoppers. Modern apartment house cliff dwellers emerged and the captains of industry built skyscrapers; but with the revolution the city experienced a slow explosion. People began to move farther and farther away from the center into the suburbs and business followed them. Automobiles created such traffic problems that city fathers' headaches multiplied. Attempted solutions were inner and outer belt lines and expressways like spokes of a wheel. Then came the airplanes and airports and today the city fathers are calling for bromides because of the hazards of collisions in our jet age and problems arising when half a dozen planes are stacked up over a city waiting their turn to land.

The little one-room school with eight or ten grades taught by one teacher has been replaced by the consolidated school where parents have little or nothing to do with policy. The school bus collects children and returns them at the end of the school day. It is also used to take the children to see the functioning life situations they formerly had to hear about from the teacher or read about in books. Larger districts brought together more tax money and the school boards began to require more training for teachers. The whole development of education forced by revolution has been felt from the nursery right up to the universities.

The biggest change in the United States has been the introduction of vocational training into the schools on the secondary and higher educational level. Traditional academies have suffered.

Families have been swept along in these changes and parents have had less to do with the education of their own children than in "the good old days."

MEDICINE developed to such an extent that we have controlled human epidemics, animal diseases and plant devastation amazingly. Many illnesses formerly resulting in fatalities are now completely conquered. We have begun to extend life through our study of the ills of older people. Vaccination and inoculation in the control of disease has become almost universal. We can handle the situation well within our boundaries so long as we can control the port of entry; but in an air age, when we fly to various parts of the world where epidemics are still rampant, we have realized that our own safety requires participation in the United Nations efforts to eliminate health threats to mankind wherever they exist. The family is made to feel its kinship with the rest of the race on a health basis.

The revolution has not been only beneficial. Crime has increased, partly due to the disruption of our society and the technical developments that have come along. Criminals have the best equipment available and the fastest means for the accomplishment of their purposes. In an air age, crime now has the aspects of a Frankenstein with wings. It has three dimensional escape and world-wide hide-outs.

The family has been swept along in the cultural and industrial revolution hit by the technological developments that have brought about its change of location and circumstances in which it exists. It has been invaded by the idea of democracy. The four basic ideas of freedom, independence, equality and fulfillment have thoroughly destroyed the old patriarchal family form.

With the development of industry, women were pulled out of the home to take their place on the lines and in the offices. For the first time in our history women have the possibility of existing economically independent of father before marriage and husband after marriage. This changed attitudes of husbands and wives within marriage. Father was toppled off his economic throne where he had ruled for centuries with benevolence, it is true, but now the family became more of a partnership. Women entered community life in a much more influential way and with the acquisition of the franchise began to participate in government. Formerly women had little or no money in their own right; now they own and control around half of the national income.

In the old patriarchal family on the farm before the turn of the century and prior to the impact of the revolution, the roles of man and woman were clear. A little boy could watch his father all across the growing-up years and learn what a man was, what he did and how he was with women and with other men. By participation in the work on the farm and imitation of his father he became a man. The little girl watched her mother in the home and learned the same with respect

to women. In the ordinary processes of participation in housework she grew up to become a woman; but today women have invaded man's world of business and men are doing many of the things around the home that women formerly did, so the rules are no longer clear.

The average boy comes in contact with many more adult males in his growing-up years than be used to; what they do and how they are varies so much that there is considerable confusion as to the meaning of masculinity. Freedoms granted modern women confront them with many choices denied their grandmothers. The consequent variety of activities outside the home acquaint little girls with so many different kinds of women that the meaning of "feminine" is not clear any more either.

On the farm the father was head of the house because he controlled the money; he was foreman of the team of which every member was engaged in the same enterprise, that of production; they could see the fruits of their labor in terms of produce. Even the smallest one knew what it meant when he failed to bring in the wood or water the chickens. At any rate, father could be head of the house and make all the decisions because he was there to do it.

Today in most families father is away from home and when decisions have to be made, there is no one there to do it but mother. This has been called woman's usurpation of man's authority in the home. In dealing with children father used to be the top authority and since at that time dealing with children was altogether authoritarian, this worked out well. Today, educational influences have moved parents in the direction of child guidance and when discipline has to be administered at home, mother again is the only one there to do it.

MODERN families are struggling to discover the kind of attitudes and relationships most appropriate to the circumstances in which they live. Husbands and wives both engaged in gainful employment have moved in the direction of the partnership idea at least as far as the business aspects of marriage are concerned. But traditional ideas of what makes a man and what makes a woman persist. Actually "masculine and feminine" concepts represent what men and women did about fifty to a hundred years ago. These are cultural definitions and have little to do with maleness and femaleness. It really doesn't make any difference whether it is a male finger or a female finger that pushes a button that releases two hundred thousand horses.

In dealing with children, parents have been greatly confused and have hung on to authority only to find their children defying them or running away from them. Permissiveness or "freedom of expression" when pushed too far backfires and results in parental anarchy.

Before the turn of the century parents had a lot more to do with the dating experiences of young people through chaperonage and were more influential in the selection of husbands and wives than at present. As the result of the withdrawal of parental control, sexual license has increased and unwise choices of husbands and wives have occurred. Family life in general is disrupted. Many parents are beginning to assume responsibility and take control again. They are not going back to the extremes of the patriarchal family but are concluding that they let young people grow too free.

We live at a time of mobile homes which is not just a matter of house-trailers; it is a matter of movement from town to town or city to city within the job or industry and the tearing up of family roots in one community and the establishing of them in another. The development of defense industries during the war and that of large corporations afterwards have brought this about. Families with no roots seem to have little responsibility.

More than one generation feels the impact of the family's evolution. In the old patriarchal family very frequently three generations lived under the same roof. Grandparents were on hand and since they were old and wise the young ones sought their counsel. Today the young bypass the old folks and go to science as the source of authority. In the old days the young mother due to have a baby could depend on her mother or her husband's mother. She was there from the start and stayed right on through the pregnancy, childbirth and the first years of the child's life.

In a sense the community now represents the old extended family. In former times, the young had aunts and uncles to be concerned about them and to deal with them; today aunts and uncles are scattered and grandparents are no longer at home with the young. Therefore, those adults in the community with whom the children do have contact play the same role which aunts and uncles used to; i.e., the teachers in the schools, the scoutmasters and club leaders, the Sunday school teachers and all adults whom the young meet. We might observe that they come in contact with other adults more than they do with their own parents in this modern urban life.

THESE observations are only a fragment of what can be seen and understood in regard to the impact of the revolution on the modern family in the twentieth-century western world. However, we may take a look at some trends which are cause for concern. Illegitimate parentage has increased tremendously. Delinquency is on the increase and divorce has risen during the first half of this century in the United States until we have the highest divorce rate in the world. There are those who feel that these things

are a part of the price we must pay for discovering how a man and a woman can establish a marriage and raise a family within the framework of democracy with its ideals of freedom, independence, equality and fulfillment for each member.

All the ancient civilizations knew and understood romantic love very well, but all of them discarded it because it was too much of a threat to the family. It proved to be conducive to sexual license, to unwise choice of husbands and wives and to the disruption of family life. Therefore, in behalf of the family it was banned. What is there in our twentieth century culture in the United States that the ancient civilizations did not have, which may enable us to head off the same development in our country? There is no question about increasing sexual license, no question about unwise choice of husbands and wives and there is no question about serious disruption of family life. There are those who feel that the democratic idea with its ideal of universal education may be the solution or at least a part of it. If that is so, then the question arises as to how rapidly we can put into the educational system the kind of knowledge needed to counteract the destructive effects of the romantic illusion and provide better education for marriage and family life.

Others point to our mass media communication as a resource which the ancient civilizations did not have. This poses the question as to the influence of such communication and whether it is not presently going in the wrong direction.

If we are to have men to match the measure of a rocket age and women to help work the wonders of a warless world, they will come up out of the families of our nation. If our families cannot serve the purpose for which they exist, then the present revolution sweeping the world will threaten the survival of our nation even without a third world war of nuclear dimensions.

No one has all the answers, but everyone is caught in the tides of revolution. Those who make the effort to try and understand what is happening to the family in today's world and how that affects the growth and development of people from infancy to responsible adulthood will more likely grope their way in the direction of enough stability and security to deal with the revolution. The others will add to the growing list of human casualties.

MODERN CHRISTIANITY IS WEAK

A weakness of much modern Christianity is its concept of Christ as soft and effeminate. It pictures him as a child, as the Friend of little children, as a loving, tolerant, forgiving Savior but rarely as a Judge. . . . In a real encounter with him, he exposes our shams and subterfuges. He demands from us a drastic spiritual overhaul.—Robert J. McCracken.

THE CHAPLAIN'S SCRAPBOOK

STORIES

It *Was* Sunday

My commanding officer, who had a good solo voice, loved to sing as he drove along in his jeep. Drivers were hard to come by in those days. One evening he stopped and gave a ride to a couple of Korean soldiers. As they rode along the colonel began singing a religious hymn. Almost immediately the Korean soldiers asked, "Is today Sunday?" "No," answered the colonel, "why do you ask?" "You were singing a religious hymn and we thought it was Sunday." The colonel then explained that you could sing religious hymns any time, you didn't have to wait until Sunday. "Are you Christians?" he asked. As it turned out, they were not only Christians but they knew the very hymn the colonel was singing. So all three drove along singing together, each in his own language but with a common tune. Whatever day it was, that day it was Sunday in the jeep.

—James R. Barnett

Till Death Do Us Part

The wedding got off to a fine start, there among the Winnebago Indians on the upper Missouri. "If there be any impendimunts to this hyuh marriage, let you now speak or forever after hold your peace," intoned the preacher. His voice was the only warm thing in the church. The wind whistled through the clapboard chapel, and since a coal fire cost money, of which there was little, the Georgia-born preacher who performed the ceremony wore gloves.

"Roger Braveheart, wilt thou have Betsy Sunflower, here present, to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony, so long as ye both shall live?"

"I will."

The preacher turned to the bride, but his frozen fingers and heavy gloves were not very dexterous. He turned the page and went on.

"Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our lost brother . . ." He had obviously turned too many pages. "Excuse me, brother," he stumbled. "I . . . uh . . . marriage's really not so bad as all that, don't you fear."

—T. J. Kleinhans

No Big, Bad Wolf

Many persons have forgotten that Winston Churchill, starting out as a Conservative, switched his politics and became a member of the Liberal party. It was shortly after this sensational shift that a young woman, reporter for a London paper, sought

him out for a personal interview.

Mr. Churchill graciously stated his views and answered all her questions. At the end, the young lady ventured a personal opinion.

"There are only two things I do not like about you, Mr. Churchill," she declared. "They are your politics and your mustache."

England's irrepressible statesman gave a chuckle.

"You need not alarm yourself, my dear," he coyly answered. "As matters stand, I do not think you will come in contact with either one."

—James Aldredge

ILLUSTRATIONS

Belief in an Inadequate Authority

During the invasion of Sicily an American unit was pleasantly surprised to land on an undefended beach. The defenses were there—wire, tank-traps and pill-boxes—but the defenders were absent. An American war correspondent of Italian descent was cautiously examining the interior of a pill-box when the telephone rang. He asked, "*Che e'?*" ("Who is it?") The caller identified himself as the Italian general responsible for defense of the beach. He was telephoning from bed, where his sleep had been disturbed by a rumor that the Americans were landing. What was the situation? The reporter replied in colloquial Italian that the situation was fine and that he regretted the inconvenience suffered by the general. Whereupon the gratified Italian turned over for a few more winks and presumably slept soundly while the Americans took his position. He had ample time in captivity to ponder the perils of believing on inadequate authority. So, too, may modern man if he continues to accept fantasy as history, to base race relations on the theories of Goebbels and Rosenberg, to reject scientific truth because of a faulty interpretation of Scripture or to deny the reality of God merely because he has never been seen through a telescope.

Mysteries of the Spirit

Though man now lives in a push-button world with electronic magic at his finger tips, and has successfully penetrated the secrets of natural phenomena, the mysteries of the spirit remain largely unsolved. This spiritual ignorance exists because the finite mind rejects the reasonableness of the operation of spiritual law. God's secrets are accessible in proportion to man's willingness to reason with the mind of the Spirit.

—L.R.P.

He Saw Not the Man of God but the God-Man

An enthusiastic admirer of Charles Haddon Spurgeon, who was generally extolling him as a preacher, was conversing one day with a friend who said: "I have never heard this man, but I will go to his church next Sunday and find out

whether he deserves such extreme praise."

Upon his return from the service, his friend said, "What did you think of him?"

"Nothing," was the reply. "All I can think of is the great Saviour whom the preacher proclaimed."

—A. C. Crews in *Westminster Teacher*

SERMON OUTLINES

Discipline

Bible verses: Philippians 4:11; Titus 3:14.

Introduction: "Discipline" is from the same root as our word "disciple," a learner. We learn by discipline.

I. Discipline Is Necessary
   1. To the individual; to the home; to the military; to organized society.
   2. Physical, mental, moral and spiritual.
   3. Rivers out of channels and out of control bring devastation. Under control they drive the wheels of commerce.

II. Discipline Must Be Imposed
   1. Self-imposed—internally by action of the will, controlled by the intellect and emotions. Growing freedom of individuals increases this requirement.
   2. Imposed by Others—externally by law and authority, instructions and supervision, leadership and the impact of human personality, influence and example.

III. Discipline Leads to Predictable Results
   1. All fields of human endeavor.
   2. In individual character development and organized group efforts toward moral ends.
   3. Human emotions undisciplined run wild. Actions uncontrolled, life's force unharnessed, lead to tragedy and ruin. Properly disciplined they provide the potential for future progress.

—L. R. P.

Is Your Heart Good Soil?

Bible verses: Luke 8:4-15

An outstanding characteristic of Christianity is the belief that within the will of God the world can be changed. Life is not an unmanageable flood descending on us from the mountains of ignorance. We can come to grips with the world; we can use the world if—if we let God use us.

In the Parable of the Seed and the Soils, Jesus tells us that it is essential that we as sowers sow the seed —which is the Word of God or the good news of salvation—everywhere. He points out, however, that on the poor soils the seed will be unproductive. Still there is the good soil and some of the seed will land there and it will bring forth fruit. The soil of your heart will deter-

mine whether God's Word will take root and grow.

Note the four kinds of soils—the four kinds of hearts.

I. Some are hard like an oriental pathway baked in the sun. In hearts like this the seed cannot germinate but it lies there until the birds eat it up; or people step on it and destroy the hulls.

II. Some of the seed fall on rocky soil and is covered with a few inches of dirt. The seed reacts to the heat of the sun, germinates and springs up prematurely; but the roots cannot go below the soil or through the rock. These folk are shallow; they are only a façade, a front, so they soon die. One of my best teachers used to say, "It's not how high you jump when you get religion; it's how straight you walk when you hit the ground." True religion is a matter of the heart; it must grow from within outward. It certainly cannot be rubbed on like a salve.

III. Other seeds fall in a thorny soil. The soil itself may be good but it cannot compete with the thorns. Stalks grow up spindly and weak and there is no fruit. How like our religion! "Let's have religion, we say, but let's have everything else, too." We soon find ourselves protecting the thorns and letting the good fruit take care of itself. No wonder Moses rejected Pharaoh's offer when he said, "You can take your people out to worship, if you don't take them far." Moses would not settle for anything less than Canaan. He would not let God's wheat settle down among Satan's weeds.

IV. Some of the seed fell in good soil and brought forth fruit—some thirtyfold, some sixtyfold, and some a hundredfold. Of course, our hearts must be prepared to receive the Word. This takes time. And we must prepare the hearts of others so they will become good soil and receive the good news of God. This costs—time, hard work, rock removal, sacrifice.

Let God's Word find lodgment in your heart and then you sow the seed in many, many fields. Don't be discouraged; many will not hear, but some will.

—Wallace Hale

QUOTES

If you treat a man as he is, he will stay as he is, but if you treat him as if he were what he ought to be, and could be, he will become that bigger and better man.—Goethe.

If you find life empty, try putting something into it.

A learned blockhead is a greater blockhead than an ignorant one.—Poor Richard.

Hard work is the yeast that raises the dough.

There is definitely a connection between shallow thinking and shallow living.—L.R.P.

God can enlarge one nation and straighten another as religious privileges are abused or used. It has been said that God transferred his favor across the Atlantic in the days of the pious struggles of the American Pilgrims.—L.R.P.

No woman ever makes a fool out of a man without his full cooperation.—Hedy Lamarr.

American people can do anything if you tell them why, but you must tell them.—Bernard Baruch.

The only difference between a rut and a grave is their dimensions.

When the grass looks greener on the other side of the fence, it may be that they take better care of it over there—Cecil Selig.

Half a loaf is what you get these days—for the same money.—Gene Sperry.

I account the Scriptures of God to be the most sublime philosophy. —Sir Isaac Newton.

It is much better to sit tight than to try to drive that way.—The Toastmaster.

If Communism is as wonderful as they claim, it looks like they would take down their iron curtain and put in some picture windows. —Graham, Texas, Rotary Club.

Everything is much simpler today; instead of solving a problem, you just subsidize it.—Bill Vaughan.

Scientists say "we are what we eat," to which J. J. Kelley replied: "Nuts must be a commoner diet than we realized."

No one can expect to accomplish anything great when he is not king of himself.—Megiddo Message.

Ministers are simply travel agents for the straight and narrow.—Cy N. Peace.

The modern parent nowadays has to spare the rod—for Junior to ride around in it.—Fort Worth, Texas, Rotary Club.

To some baffled parents Youth is stranger than Fiction.—Bob Stannard.

No man e'er was glorious, who was not laborious.—Ben Franklin.

A husband is a man who firmly believes he can eat his breakfast, read his newspaper, listen to his wife talk and not miss anything important.—F. G. Kernan in *Quote.*

Everybody makes mistakes, but some give them assistance.—Joseph C. Salak in *Quote.*

A famous quarterback took back his fraternity pin from his girl when he discovered she was being faithful to the end.—*Oral Hygiene.*

By Elton Trueblood

The Grammar of Faith

WE ALL know that there are three persons. The first person is the person speaking; the second person is the person spoken to; and the third person is the person spoken about. The first person is "I," "me," "mine." The second person is "thou," "thy," "you," "your." The third person is "he," "his," "her," "hers," "they," "theirs."

All of us know this to start with, but have you ever noticed in one of the really basic statements of faith in all the world, one that belongs to Jews and to Christians alike, namely, the 23rd Psalm, a very remarkable change in person from the third to the second? "The Lord is my shepherd. . . . He maketh me to lie down in green pastures." This is the third person. "He leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. All these phrases are couched in the third person. As the Psalm becomes more intense, as it deepens, there is this sudden change of gears: "Yea, though I walk through the valley of 'the shadow of death,' I will fear no evil; for *thou* art with me; *thy* rod and *thy* staff they comfort me. *Thou* preparest a table before me in the presence of mine enemies." This is a change so great that there is no way in the world to exaggerate it.

It is better to say "he" than to say "it." It is a gain to move from the impersonal to the personal. We all know that it is a very poor kind of religion which speaks of some impersonal force in the universe. You cannot pray to an impersonal force. You are moving tremendously when you begin to say "He."

When you say "He," you do not mean that you are limiting God to a human form. You are saying that you have reason to believe that at the heart of the world there is something far more personal than a natural law, or force, or power. There is a loving One—a mind, a heart, a spirit; One who knows us so that every one of us is in his eyes, individual. Each one counts. A great impersonal force could not make a response. You could speak of it; you could even know it. You can

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know buildings and stone columns. You can admire them. But they do not know you; there is no response at all, for they are impersonal. Whenever you say "He," you are stating your conviction that, at the heart of the world, there is the reality that is at least as personal as you are—maybe far more so. If that much is not true, then our faith is practically nothing at all.

So to move from the impersonal to the personal is a great step, but, as we have just seen in our analysis of this psalm, this is not the ultimate step. The ultimate step within the concept of the person is to move from "he" and "him" to "thou" and "thine."

What do you mean by God? I will tell you what I mean. I will tell you what I think the Christian faith means. We mean One to whom the word "thou" can honorably, accurately, intelligently, and reasonably be applied, so that everyone can say, in the heart of his religious experience, not merely I know him, as someone remote, but "O Thou, who lovest me." "Yea, though I walk through the valley of 'the shadow of death' I will fear no evil: for *thou* art with me."

THE "I-thou" relationship is the closest relationship in all the world. There is nothing like it. You can have it with another person. It may be the person to whom you are related—your wife, your husband, your child, your parent, your teacher, your student. It may be somebody to whom you write a letter. Always this is *thou, thou, thou.*

It is too bad that, in the English language, we have almost lost the thou. Germans have kept it. All of you know the German "du." The French, also, have kept it. What an impoverishment to lose it in English! We who are Quakers have tried to keep it. We have succeeded to some degree, but not very well. The dismal result is that the word "you" has to do double duty, both for the singular and the plural, and this is a shame. I am glad to say that, for the most part, we have kept it in prayer. I hope we continue to keep it in prayer.

Have you noticed Christ's prayer that comes in the eleventh chapter of Matthew? In a sense, this prayer gives an entire theology. Jesus prayed: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent . . ." Christ could say to the heavenly Father "thou." His heavenly Father was not remote. He was One to whom he could speak, and with whom he could speak.

This is the reason why prayer is at the heart of our religion. The heart of our religion is not a discussion about God, in an argument as to whether God is. The heart of our religion is confrontation with God. This is why the "thou" is necessary. "I thank thee, O Father . . ." This is the accusative, you see. "O Father" is as close and tender as could be. "Lord of Heaven and earth"—

the One who made the stars, and all the space which we so freely enter, and all the laws and all the creatures. Christ combines these two things in one context, as intimate as can be and as grand as can be, and he says these two are one. They are brought together in the glorious prayer, "I thank thee, O Father, Lord of heaven and earth . . ." Here is the first big step in the grammar of faith as we advance: To move from the third person to the second.

ANOTHER great change is a change in tense. I studied last summer the whole of the Gospel of Mark, and with one of my old Greek teachers have made a new translation of Mark for a new devotional book. What so struck us as we were doing this work was the way in which the tense of Mark is almost all the present tense. Jesus was coming, and as he was coming he said: "The time is fulfilled, and the kingdom of God is at hand . . ." Jesus comes to Nazareth. On and on it goes, the present tense over and over. We have a temptation in our religion to use other tenses. Sometimes our temptation is to use only the past. We sing,

I think when I read that sweet story of old,
How Jesus was here among men;
How he called little children as lambs to His fold,
I should like to have been with Him then.

We tend to have a nostalgia for those great days of more than nineteen hundred years ago, as though that were the great time. Sometimes we look into the future only. This is a bad day now, but the good time is coming in the sweet bye-and-bye.

There is some merit in talking about the past. There has been a great past. There is some merit in talking about the future. There may be more glorious things in the future than any of us can imagine. But this much is sure: The past is irretrievably gone. You cannot recover it. The future may never be. It is always possible that this is the last day of the world for any one of us. Every time I tell my loved ones good-bye I am very well aware that it may be the last time. We do not know about the future, but this moment *is*.

The glorious mood of the gospel as Jesus gives it is this: It *is* here! The time *is* fulfilled! The Lord was my shepherd . . . Is that it? The Lord will be my shepherd . . . ? No. The Lord *is* my shepherd . . . *Now* is the day of salvation. *This* is the day that the Lord hath made. Let us rejoice and be glad in it! Christ is come to teach and speak to his people *now*. You can be as close to him here and now as were Peter and James and Andrew and John. If you believe in the living Christ, then you understand that the most glorious of all tenses is the continuing, living present. Do you believe in the real present? If you do, then you begin to understand the power of what might be called "religion in the present tense."

Here, then, are two enormous

changes: The change in person from the third to the second, and the change in tense from emphasis on either the past or the future to an emphasis upon the present.

THE third great change is a change in number. In the beginning of our religious life we tend to be self-centered. One of the disgraces of a good deal of our religion in the recent past has been that too often we have talked about what our religion can do for us individually. Now my religion may give me something individually. It may give me power. I hope it does. But if this is my main emphasis, then my religion is essentially a device. It is essentially instrumental; it is a tool for my own self-advancement—and this is to prostitute religion. It certainly has very little to do with the faith of Jesus Christ. Christ taught us to move over from the saying merely of "I" and "my" to saying "we" and "us" and "our."

Do you see how the Lord's Prayer —this marvelous, model prayer, which is, as it were, to the New Testament what the 23rd Psalm is to the Old Testament—really sums up in itself all these changes of grammar? How does it begin? My Father, who is in heaven . . . ? No. It is *our* Father . . . Give *me* this day, *my* daily bread . . . ? No. Give *us* this day . . . Forgive *me my* sins? No. Forgive *us our* sins as we forgive those who sin against us. What a tremendous thing this is! At the very heart of our faith is the notion that we cannot be satisfied just with our own poor little puny lives. Insofar as a man is in Christ, he is also involved in the lives of others.

I am sure that many times you have heard an excerpt from what is perhaps the most famous sermon in the English language: the sermon of the great John Donne, the metaphysical poet who was also the dean of St. Paul's Cathedral in London early in the seventeenth century. But let me remind you of how he begins. He says to the congregation: No man is an island, entire and separate by himself. Each man is a part of the continent, each is a part of the main, so that if a child is hurt it hurts me. If another man dies, to some extent I die. John Donne says our lives are all intermingled and intertwined. We are members one of another. Therefore, he says, send not to ask for whom the bell tolls. "It tolls for *thee*." Every man's death diminisheth thee, for we are all God's children and the objects of his infinite care. No Christian can have a self-centered, self-satisfied religion, ever. If you have anything worth while in your own life, you must share it. If you do not try to share it, this shows that it is not genuine.

This brings me to the end of what I have to say. There may be other changes in grammar besides these. You can think of them for yourselves, but these three are embedded in the whole development of the Bible, and they can be verified in your own experience.

HOW THIS SERMON CAME TO BE

Instead of just printing Dr. Cranford's sermon "Beware the South Wind," we thought you'd be interested in and helped by some notes on why and how this sermon came to be. We plan to follow this same pattern with future sermons.—EDITOR

HOW does one explain how he can read a verse or passage of scripture a hundred times, and it suggests no sermon, but on the hundred and first time, a sermon suggestion fairly leaps at him from the page? How, that is, apart from the work of the Holy Spirit? So it was with the sermon, "Beware the South Wind." I, as all Bible readers, was thoroughly familiar with the account in Acts of Paul's shipwreck. One day as I read it, looking as I always do for the Bible's relevance for our day, I came to the text, "And when the south wind blew softly, supposing that they had obtained their purpose . . . they sailed" (Acts 27:13). Suddenly time faded away. It was not Paul's ship that was involved any more, but our world. This is the way temptation almost always comes to us—like a south wind blowing softly. This is the repeated folly of mankind—to interpret the signs of the moment to mean what we want them to mean and to ignore the testimony and warnings of larger experience.

The sermon idea had been born. Then, as always with me, came the step of jotting down every idea and illustration that came to mind about this particular theme. This page I call my chaos. If anything is to come of these jottings on a theme, I must brood over it, usually for several days, until an outline begins to take shape in my mind. Incidently, I am amazed at how often I wake up in the morning with an outline complete in my mind as if my mind had been working on the theme while I slept. Once I see the outline and know where the message is going, the rest is fairly easy. I do not write out my sermons until after I have given them. To try to speak from a manuscript seems to cramp my style; it makes me feel restricted and weighted down. Instead, I get the message fixed in my mind just the way I want to give it, and the Lord has given me the kind of a memory so that weeks later I can recall exactly the way I decided to express myself. In the case of this sermon, it was not a present-day incident or experience that sent me back to a passage of scripture, it was a text of the Bible itself that suggested an idea and sent me off to think of parallel situations in life today where men are misled by pleasant, but false, signs.

By Clarence W. Cranford

Beware the South Wind

And when the south wind blew softly, supposing that they had obtained their purpose . . . they sailed" (Acts 27:13).

LIFE is often a matter of weighing the allurement of the moment against the experience and wisdom of the ages. The person who makes his choices without reference to the larger experience of mankind is foolish indeed. The desire of the moment should not close our eyes to the experience of the years. A warm spell in November does not cancel out a New England winter. An Indian summer day in autumn should not tempt a northern motorist to throw away his chains. December in Maine means the possibility of ice and snow. To fail to take this into consideration is to ignore the testimony of the years, and to fly in the face of good sense.

We can see this in regard to New England weather, but it is not always so easy to see it in regard to the patterns of the soul. It is so much easier to listen to the prejudices of the moment than to heed the warnings of history; to listen to the clamor of the crowd with its absorption in the present than to heed the warnings of conscience, the accusations of which we may have to live with in the future. If history warns us against a selfish course of action, so much the worse for history. If conscience interferes with the pleasures of the moment, so much the worse for conscience. If the purchase of a desired luxury means an unbalanced budget, so much the worse for the budget—until the first of the month comes around, and the creditors begin to demand their money. To ignore the consequences of our choices in the light of the experience of the race would be as foolish as a New Englander pawning his overcoat in November to bet on the races. His horse might not come in, but winter will, and all he can do then is to shiver in the cold.

This truth is dramatically illustrated by an incident that happened when Paul was being taken to Rome as a prisoner. However, he was an

unusual kind of a prisoner. He was known to be so trustworthy that when the first ship on which they sailed touched at Sidon, the military officer who had been assigned to guard him, and to deliver him to the authorities in Rome, permitted Paul to visit friends in the city to refresh himself.

When they reached the ancient city of Myra, in Lycia, the soldier found a ship of Alexandria that was bound for Italy, so he booked passage for himself and his famous prisoner. But there was little wind, so that after several days of sailing, they succeeded in getting only as far as Crete where the ship was anchored in a small harbor known as "The Fair Havens."

It was not a good time of the year for a wooden vessel to try to sail on the Mediterranean, for it was in the autumn after the Jewish fast, or Day of Atonement, and a time of the year when severe storms often swept across that part of the world. Such a storm sweeping in from the northeast was called by the ancients "euroclydon," probably meaning "northeaster." Paul, an experienced traveler, warned of the danger of such a storm. But since the harbor was "not commodious to winter in," the captain and the owner of the ship, ignoring Paul's warning, decided to try to go farther in their journey toward Rome. "And when the south wind blew softly," Luke tells us, "supposing that they had obtained their purpose, loosing thence, they sailed . . ." (Acts 27: 13. This and other references from KJV.) But what Paul had feared happened. A storm of hurricane force struck the ship, and for more than two weeks it was driven helpless before the fury of the storm. Finally it was driven on a shoal off the Island of Malta, and though the passengers were almost miraculously saved, the ship itself was battered to pieces by the pounding waves.

What volumes of tragic human experience are called to mind by Luke's explanatory note, "And when the south wind blew softly, supposing that they had obtained their purpose . . . they sailed." How easy it is to be lulled into a false sense of security by attractive, but misleading, signs; to trust the testimony of the moment rather than the more reliable witness of the years. The moment said, "Sail." The time of the year said, "Wait." But trusting the moment rather than the experience of sailors across many years, the captain and the owner of the ship set sail, to run into the very disaster of which they had been warned.

THEY were not the first—nor last—to be so deceived. The witness of the centuries warns, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The temptation of the moment, coming with all the deceptive allurement of a south wind blowing softly, says, "Go ahead. You're different. You can sin and get away with it." So,

supposing himself to be exempt from the consequences of his own acts, many a person has launched out at the beckoning of some sin, only to be swept into the euroclydon of an indulgence that has wrecked his life on the shoals of self-loathing, despair, and even disgrace.

How easy it is to see only the signs that confirm what we want to believe and to close our ears to the warnings of the prophets who view the situation of the moment in terms of the long view of history and the over-all judgments of God.

So it was in Amos' day. The words of Amos swept across the land like a fierce euroclydon until they cried, "The land is not able to bear all his words" (Amos 7:10). Amaziah's voice, predicting what the people wanted to hear, was like a south wind blowing softly, so many believed Amaziah and refused to heed Amos' call to repent. Jeremiah's voice sounded warnings and judgment to the king. The voices of the false prophets lulled the king into a false optimism. How often, after his son had been slain and his eyes had been put out by the Babylonians, Zedekiah must have wished he had listened more to Jeremiah and less to the false prophets who sought to ingratiate themselves by saying what flattered the king.

Jesus knew the experience of the prophets too well to be deceived by the babblings of a disciple who saw only the pleasant experience of the moment. After many days of fellowship and instruction, Jesus asked the disciples, "Whom say ye that I am?" Simon answered, "Thou art the Christ, the Son of the living God." In response to Simon's insight and faith, Jesus said to him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:15-18).

Jesus' words of praise came to Simon's ears like a south wind blowing softly. But Jesus knew the danger, as well as the significance, of this moment for him and his disciples. If he claimed to be the Christ, if his disciples proclaimed him as such, there was trouble ahead. The leaders would kill him and persecute his followers. Yet he must proclaim the kingdom of God and his own role in relation to it. So "from that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Mt. 16:21).

Simon Peter refused to believe there was any euroclydon of suffering ahead, so, as if he knew more than his Master, he began to rebuke Jesus and to say, "Be it far from thee, Lord, this shall not be unto thee" (Mt. 16:22). But Jesus refused to be lulled into complacency or defeat by any such false hope. This is exactly what Satan would

want him to believe. So he said to Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." And turning to all the disciples, he continued, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24).

It is never easy to observe storm warnings when a south wind is blowing softly. For many years, for example, many Americans refused to take the threat of communism seriously. Were we not the richest and most powerful nation on the face of the earth? Would not other nations admire us when they saw our high standard of living? And so our very wealth became like a south wind blowing softly, until, supposing that material wealth was all we needed to keep our nation strong and great, many launched out on a selfish sea of privilege and pleasure; thinking only of what they could get out of life, not what they could give to it; thinking only of what they could demand of the world, not what they could do for it. Church was all right if it did not interfere with pleasure. Concern for the welfare of other nations was all right if it did not cost us too much. What if other nations were hungry and in revolt so long as our own nation was prosperous and happy? So we went our blind and selfish way. What had we to fear from the communists? Our race relations might leave much to be desired, but we had the world's finest and fullest refrigerators. Our schools might be overcrowded, but we had millions to spend for liquor. It took the jolt of a Sputnik to reveal to us that we were aground on the shoal of complacency while other nations were forging ahead. It will take more than money and machines to keep our nation great. It will take purposes that transcend the mere getting of wealth. It will take faith in ourselves and in our ideals. It will take the concept of the reality and righteousness of God and of the worth and dignity of man that come to us out of the Bible. It will take courage and commitment to truth and justice, both at home and abroad, to stand up against the arguments and tactics of communism that are sweeping our world like a terrible euroclydon today.

THE problem of much of the rest of the world is different. In so many nations, the people are hungry and restless. They want food and independence. To them the false promises of communism are like a south wind blowing softly. So, ignoring the fate of such countries as Poland and Hungary, they launch out with Russia, only to find themselves caught in a euroclydon of tyrannous pressures, and to have their liberties shipwrecked on the shoal of dictatorship.

But the problem can come closer home to us than that. Here are two young people who experience the first warm touch of love. Romance

comes to them like a south wind blowing softly, as indeed it should. But sometimes, supposing that this is all they need to make their marriage succeed, they set sail on the sea of matrimony without first asking whether they are ready to accept the disciplines of marriages; whether they have the emotional maturity, the dedication, the mutual interests and faith to keep their marriage moving forward when the problems come, when romance gets to be an old story, when routine tends to rob homemaking of some of its glamor, or when some unanticipated crisis comes blowing with gale force across their lives. So, supposing love's first attraction is all that is needed to solve all their problems, many rush into marriage without the emotional and spiritual qualities they need, and soon their happiness is wrecked on the shoals of selfishness, discontent, quarreling, sometimes infidelity, and often divorce.

Indeed, often the Christian life itself is made to sound too easy. Wanting the assurances of forgiveness and eternal life, many people come into the church without first counting the cost of true Christian discipleship. They want the grace of God without the Great Commission. They want the peace of Christ without the peril of standing for the truth of Christ when such truth is unpopular. So, when it costs to take a Christian stand, when the church asks for sacrificial living, when the preaching gets too close to their pet prejudices, when something happens that displeases them, or when the attractions of the world come insistently like a south wind blowing softly, they drift away from the church, and their loyalty founders on the shoals of indifference and shallow commitment.

There is one storm of which the present world seems not much aware or afraid, and yet the Bible takes it most seriously of all. This is the storm of God's judgment, affecting, as it does, both time and eternity. No misleading winds of self-sufficiency today must cause us to ignore the warnings of such a storm in the tomorrow of life and eternity.

The book of the Psalms begins with such a warning. The godly man, says the psalmist, is "like a tree planted by the rivers of water" (Ps. 1:3). "The ungodly," he warns, "are not so: but are like the chaff which the wind driveth away" (Ps. 1:4). And what is this storm before which the godly stand, but by which the ungodly are blown away? Not just the ordinary storms of suffering and trouble by which so many are beset, but the ultimate, unrelenting storm of God's judgment by which all are tested. This is the storm to fear lest we be driven from God's presence forever, for "the ungodly shall not stand in the judgment" (Ps. 1:5). The soft winds of temptation must not be allowed to lure us from the protecting harbor of God's love to defy the awful storm of his wrath.

We cannot hide from the fury of

this storm. Isaiah warns the people of his idolatrous generation that they cannot hide from the judgments of God; that there is no bed into which they can jump and cover up their heads to hide from the judgments of God, "For," he says, "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Is. 28:20).

The Apostle Paul warns of this storm. "For we must all appear," he writes, "before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). "Knowing the terror of the Lord," he continues, "we persuade men."

What a strange word to use in connection with God, and yet Jesus himself warns against the refusal to obey God's will. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name have done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mt. 7:22). No flimsy sails of pious utterances or acts can save us if our hearts are far from God. Only as we are anchored in the depths of his love and will can we be secure now and forevermore.

God's justice will always be a raging storm to the sinner who rejects his love and will. This does not mean that God is cruel, but that he is just. The winds of rejection have no terrors for those who are "planted" in God's love.

But how can we know when and how to sail? Fortunately, God himself has provided the Pilot. It is he who on Calvary has faced the worst storm the ugly passions of men and the powers of darkness could devise, and has come through triumphantly to God. He can show us which winds to trust. He will teach us to wait for the billowing winds of God's love. Many in the world today would have us follow another Messiah—Karl Marx. But his influence will lead us into darker days of distrust and fear. Follow him, and he will lead us into an euroclydon of strife in which we will see all our precious freedoms tossed overboard. Only Christ knows the way to truth and righteousness and the commodious harbor beyond. Only as we say with Paul, "The love of Christ constraineth me" (2 Cor. 5:14), are we ready for the voyage. Only when Jesus Christ is at the helm will we set ourselves free from doubt and fear and launch forth on the boundless sea of a buoyant faith that leads to God.

COFFEE BREAK EVANGELISM

Harold S. Rogers says that the average American spends perhaps 83 hours a year in coffee breaks. He therefore suggests that we use some of this discussion time to talk with our friends about Christ.

By Samuel Emerick

Twofold Evangelism: In Depth and Breadth

IN our complex and demanding society, which is greatly marked by fragmentation and erosion of true personal significance, many people are finding a source of new meaning and spiritual renewal through personal groups. An increasing number of persons, scattered in military bases or comfortably settled in their communities at home, discover in this process an alternative to their futility and a task big enough to challenge their whole life.

The Nature and Growth of the Group

What we mean by personal groups is this. When a dozen people (this is the ideal number) come together because they know their own needs for Christian understanding and growth, they soon become a true fellowship. If they are in earnest, they explore the obvious disciplines that will begin to open the doors of their lives to growth; and in such growth they need the help of Christian friends. They agree on the time and place of the weekly meeting (usually one hour in length)—in the chapel or someone's home; and they chart the first steps to group worship and group study, according to the needs that should be dealt with. The disciplines, of course, will no doubt grow as the group grows. One strengthening factor is the knowledge that sometime during each day each member is prayed for by all.

The structure of the group is considerably different from most groups we participate in. It doesn't need a slate of officers, no minutes are kept, and there are no programs to promote. It becomes a Fellowship of Concern, where each person is accepted for what he is in an atmosphere of love and forgiveness.

There may be a convener for each meeting who will see that the meeting room is arranged for an assembly in a circle and a leader who will plan for participation on the part of those present. It is important that all share in the first period which we may call worship

time—meditations, silent worship, and Bible study.

Another wholesome period of the hour together is the time taken for serious study in some area of the group's needs. In this period, the second, the leader of the evening brings to the group some questions that quickly draw members into participation. If a book is to be studied, then each person should have a copy of it; and all should have previously read the chapter of the evening. The real purpose, of course, is to share in serious exploration of the study as it applies to the condition and needs of the participants or their community. Remember that the leader is not a lecturer but a member who serves as a catalyst to open up the group so that it freely discusses, suggests, questions and witnesses. What is studied will be prompted by the group's needs. Note at the end of this article a few suggested resources.

A third period in the group's meeting should be devoted to personal sharing. This may be encouraged by such questions as these: At what point do you need help most in your Christian discipleship? What new understanding of the Christian life have you gained? What new ministry for the Christian cause have you discovered? Who are the persons outside the group for whom you have Christian concern? What have you learned about Christian commitment in relation to your home, your job, your community?

Needless to say, we must be aware of the danger of overemphasis on the sharing, especially if it is in the nature of a confession. The purpose is not to see who can outdo the other, but to open up our life to the healing and help gained from sharing with people who really care and who know how to pray for each other. Mutual confidence will always be an essential mark of the group.

Though there is no blueprint that would fit all groups, these three factors of worship, study, and sharing seem to mark the life of most groups I have known. When available, it is wise to rely on the guidance of the chaplain or pastor for help in the beginning of the group. He may be the one to initiate it, and he would be resourceful with insights to the problems to be anticipated and the study materials which should be available. He may need to participate in a group for his own good, though he would not dominate it in his professional role.

Having discussed the nature and size of the group and some factors related to its life, we must see another aspect of the healthful growth of a group, namely:

Group Outreach

Two great periods which the group process often encounters are exclusiveness and the danger of over-introspection. The high demands of the group's disciplines will keep some persons from accepting the privilege to participate; and

since the group must be small, it will appear at first to be a "closed circle." However, if the members are free from the taint of self-righteousness, and if they show evident concern to include all who desire to participate, a way no doubt will be found, first to multiply, and then to divide in true cellular fashion.

Though self-examination is a necessity for meaningful growth and self-understanding, still we must not be solely wrapped up in ourselves. A serious study of *The Acts of the Apostles* by William Barclay will help a fellowship to see the need for outreach. By listening to what others are saying, by needs that are expressed in conversations at work, in the class at the chapel, or at the club, or places of recreation, we find openings to invite persons to the kind of experience we have been describing.

Sometimes a group has begun as the result of a crisis or from the natural basic hunger of the human person to "belong somewhere."

If the fellowship stays close to the Scriptures, and if they try to understand the nature of the Christian community, the church, they will surely learn that the church is not a building in which we meet or a ceremony that we observe. They will come instead to understand that whether the church is gathered on Sunday morning or scattered through the week in numerous involvements, it is always a particular kind of people with a particular quality of life and the kind of fellowship that is not selfish but concerned about others and desirous of sharing what has been received.

The group may not begin with the idea of outreach for others, yet, if its growth is wholesome, it will be infectious and others will want to be included.

Depth and Breadth

The small group is therefore a twofold evangelism. It is, first of all, an evangelism in depth—something which is greatly needed in the lives of today's nominal Christians. The worship and study bring new dimensions of understanding of the Bible, Christian faith and beliefs, and the role of the members of the congregation. It is also an evangelism of breadth, because it is not a mere holding action but a fulfillment of what Christ meant when he called to men to "take my yoke upon you"; and when he prayed, "Send forth laborers into the harvest."

When the group worships, their lives are renewed, their faith rekindled, and their convictions deepened. But if this is the end, the vision soon will diminish and the life will disappear. We must continually ask ourselves what it means to be the "light *of the world*," "the salt *of the earth*." It is in the world of our many community relationships that the real thrust of Christian discipleship is made. We gather together in worship because God has called us, but when worship is ended we go forth as sent people

to minister to others and to be agents of His love and grace to those outside our fellowship.

We have not discussed techniques of witnessing, because we believe firmly that, when a person or a group gets deep roots into the fellowship of commitment, the Holy Spirit opens surprising doors of opportunity to witness and minister to others. This is a much deeper and more lasting motivation to make us real recruits in the cause of Christ. In this way, evangelism of outreach is encouraged, not so much as a program that has been promoted, but from an awareness that Christ's followers can only be "saved" as they are helping Christ save others. From the enabling fellowship, we go forth in strength and courage not to bear witness to *our* goodness but to invite others to "come let us follow Christ together."

Noticeable Variety

Groups I have known display a great variety. Their make-up may be all men, all women, couples, or persons of one profession. They may be a neighborhood group. Some are of similar ages; others have a wide range of ages.

There are many known names. Some are called Spiritual Research Groups, Questers, Fellowships of Concern, Yokefellows. Information on Yokefellows and their disciplines can be secured by writing to 228 College Avenue, Richmond, Indiana. Lapel Yokefellow pins are available, which, when worn, prompt questions and open the door to conversation and witness. It is not something you join. It is an idea which is meaningful to many in their comment. The name is really not important; it is the meaning and vitality and mission of the group that counts. Anyone can initiate the kind of group we have been talking about by being the first member. Through prayer and inquiry, you will soon find another, then the first two find two more. Remember the familiar words of Christ who said, "Where two or three are gathered together in my name, there am I in the midst."

The presence of even one committed group in a local congregation, at home or at a base chapel, will soon have a new climate of worship and enlistment in stewardship and evangelism. Happily, one group will lead to several, until the unconscious leaven permeates the whole congregation and the world of which it is a part.

You have enough information, we believe, in this short piece to "get into the act" on small, yoke groups. But if you desire additional help, you'll find it in these books:

RESOURCES ON GROUPS

Two or Three Together by HAROLD WILEY FREER & FRANCIS B. HALL. Harper's. 1954. 187 pp. $2.50.

Manual for Prayer Groups by SAMUEL EMERICK. Upper Room. 1958. 30 pp. $0.15.

Finding God in the Redemptive Fellowship by D. ELTON TRUEBLOOD. Upper Room. 1958. 32 pp. $0.15.

New Life in the Church by ROBERT RAINES. Harper's. 1961. 145 pp. $3.00.

Alternative to Futility by D. ELTON TRUEBLOOD. Harper's. 1948. 124 pp. $1.50.

Your Other Vocation by D. ELTON TRUEBLOOD. Harper's. 125 pp. $1.50.

Your God Is Too Small by J. B. PHILLIPS. Macmillan. 1960. 140 pp. $2.00.

Understanding the Bible by FRED J. DENBEAUX. Westminster. 1946. 94 pp. $1.00.

The Meaning of Prayer by HARRY EMERSON FOSDICK. Association Press. 1915. 186 pp. $2.00.

Any New Testament Volume by WILLIAM BARCLAY. Westminster. 1954. 390 pp. $2.50.

Agents of Reconciliation by ARNOLD B. COME. Westminster. 1946. 176 pp. $3.95.

The Significance of the Church by ROBERT MCAFEE BROWN. Westminster. 1954. 96 pp. $1.00.

The Cost of Discipleship by DIETRICH BONHOEFFER. Macmillan. 1937. 285 pp. $3.00.

Making Ethical Decisions by HOWARD CLARK KEE. Westminster. 1946. 96 pp. $1.00.

Representatives of The General Commission on Chaplains and Armed Forces Personnel spent a month in May-June visiting military installations in Alaska and the Far East. First stop was Alaska. Shown at Ft. Richardson are visiting clergymen and their hosts (l to r): Chaplain Elmer Carriker; Paul Madsen; Carl Boyd; Henry Louttit; Herley Bowling; Chaplain Robert M. Homiston. Second row (l to r): Chaplains Alan C. Tibbetts, W. B. Allsworth, Gerald C. Dean, and Robert Klewin.

CHAPLAINS' QUERIES

By GLENN J. WITHERSPOON

Director, Department of Chaplaincy Services
General Commission on Chaplains

Query: *How can chapel attendance at general Protestant worship services be increased?*

THERE is, of course, no simple single answer to this question. Actually, there are many reasons why chapel attendance is poor. Every chaplain should honestly try to discover what these reasons are to seek to correct them.

Unfortunately, he very rarely examines his own habits to find out why he is plagued with poor chapel attendance. In fact he may expend considerable energy developing reasons to justify his small congregation.

It is certainly true that the military situation does not always make possible a large chapel attendance. On the other hand, it is a fact that some chaplains have been able to command sizable congregations. Why the difference?

Some time ago, I attended a morning chapel service and heard a tiresome sermon preached to a very small congregation. After the service, I chanced to be close enough to look at the chaplain's sermon notes. His sermon outline, used as a basis for the morning message, was, according to the notation that preceded the introduction, composed twelve years before. Moreover, it was initially preached to a civilian church congregation.

In still another instance, this same chaplain preached the same sermon with the selfsame illustrations to morning congregations at three different installations. For this chaplain a change of assignment meant the repetition of sermons prepared years ago, even before he became a chaplain in the military.

When a congregation begins to say, "That chaplain can really preach," they declare that his sermons are living; his applications of spiritual truth are vivid; his delivery is sincere and exciting; his convictions are set forth vigorously; his challenge to the congregation is

forceful and meaningful; his charge to the audience for dedication is illuminated by a personal sense of deep devotion to the call to preach God's Word. When a chaplain with these ideas conducts a morning general Protestant worship service, the attendance is seldom small.

ANNOUNCEMENTS

The theme of the Air Force Spiritual Life Conference is "How Great Thou Art," taken from the popular hymn which has been the theme song for past conferences. For further information write the following:

Estes Park—July 23-27
Chaplain, Maj., **Freddie W. Carlock**
USAF Academy, Colo.

Silver Bay—August 4-8
Chaplain, Col., **Samuel M. Bays**
Hancock Field, Syracuse, N.Y.

Zephyr Point—August 23-27
Chaplain, Col., **Leslie F. Zimmerman**
Travis AFB, Calif.

Ridgecrest—Sept. 1-5
Chaplain, Lt. Col., **Richard M. Graham**
Shaw AFB, S. Car.

The San Francisco Theological Seminary is offering two sessions of summer study experience (July 23-29 and July 30 to August 5) for the families of ministers and chaplains at the Zephyr Point Conference Grounds, Lake Tahoe, Nev. Convocation speaker is Dr. **Martin E. Marty,** Associate Editor of the CHRISTIAN CENTURY. For information write Dean **C. James Miller,** Director of Development, San Francisco Theological Seminary, San Anselmo, Calif.

The World Institute of Christian Education will be held in Belfast, Ireland, July 9-20, 1962. Participants will be delegated from the sixty members of the WCCESSA. 300 persons are expected to attend.

Freedoms Foundation at Valley Forge, Pa. announces the 1961 Awards Program. Among the national awards are Spiritual Value Awards for public addresses, sermons and spiritual programs.

By DOROTHY MacLEOD

General Director
United Church Women
National Council of Churches

Memo to Chaplains

THE General Department of United Church Women of the National Council of the Churches of Christ in the U.S.A. is privileged from year to year to make suggestions for leaders to attend the fall rallies of Protestant Women of the Chapel in Europe.

Mrs. Fred Buschmeyer, chairman of Leadership Education for United Church Women, gave a month's service in this way in the fall of 1960. Her report was carried in THE CHURCH WOMAN, published by the United Church Women, and with their permission is being reprinted here by special request. This charmingly written article about her experience opens doors of understanding to the potential of the work of PWOC.

"Like the Ones Back Home"

I HAD been invited by USAREUR (US Army Europe) Chief of Chaplains to speak last October to the seventeen district rallies of Protestant Women of the Chapel in Italy, Germany, and France, and in spots as far apart as Naples, Berlin, and Paris. I came back thrilled by this experience and enthusiastic about PWOC.

The five-year-old women's organization, developed from varied and separate women's chapel groups (like the ones back home), is a growing part of the "little islands of America" on European soil. American military communities with schools, hospitals, clubs, stores and chapels (used in turn by Jewish, Catholic and Protestant Americans) dot the countryside and cities, not only throughout Europe but around the world.

Under a comparatively small number of chaplains there are church schools averaging larger than ours at home. Thousands of laywomen are organized to serve with their chaplains within the well-rounded church programs:

1) in visiting all Protestant newcomers;
2) in Bible and mission study;

Mrs. R. L. Nicol, left, president of PWOC in Europe, talks with Mrs. Fred Buschmeyer at rally held in Giessen Community Chapel. . . . At right a display of resources for PWOC units displayed at Nurnberg Rally. Chaplain Rowland Adams, Army Adviser to PWOC, stands next to Mrs. Buschmeyer. At extreme right is Mrs. Russell L. Williams, Southern German Area President. Next to her is Mrs. Walter A. Rude, European Vice President of PWOC. Others are hostesses.

3) in teaching and helping with all kinds of religious activities for all ages.

These PWOC members participate in the program of United Church Women, especially the World Day of Prayer, cooperating occasionally with Protestant churches near them. They aid refugee centers and nearby missions of both American and local churches. In fact, their reports of their activities at each rally were astounding in their scope and variety.

Each group is more like a council of United Church Women than a local church group, even though it is organized within a single chapel. The members are experiencing the great spirit of Christian oneness alive today, for they are in a chapel with a membership that is composed of many variations of theological belief and denominational background. Yet their purpose and basic program are one.

I WAS impressed with the youth of the women and with their enthusiasm for PWOC. They are dependable and loyal, even though some of them live "on the local economy," without telephone or regular transportation, and with none of the shopping conveniences or club facilities that most bases have. More than twenty new chapters have been started in England, several in Spain, and a few in other places where our forces are stationed. Already these chapters are asking to be included in next year's rally schedule.

The women say they "leave their husbands' ranks at the door" during their meetings. Completely interracial in membership and in all participation, they are doing without fanfare or controversy some of the things we just talk about. Some are even cooperating with their Catholic sisters in baby-sitting for their respective chapel meetings. Some are studying together (both Catholic and Protestant women) as to how to

decorate the chapel and the altar they both use. At one rally, the Catholic chaplain on the base offered prayer at our luncheon, ate with us, and wished me well as we left for our next meeting.

Although these instances of cooperation are not always present, they do exist, along with a common chapel, a common bulletin board. Ecumenicity is more than an ideal to these chapel worshipers and to PWOC; it has all the meaning we will explore in our next triennial theme, "The Church Ecumenical: Its Oneness, Its Mission and Its Ministries," and it is reflected in their program and membership. The women kept speaking of the rich spiritual experience they were having in PWOC which, I believe, will enrich our American Protestant scene when they return, and many will return to churches not now a part of United Church Women or the National Council of Churches.

These women are learning about cooperating as good Christian ambassadors from America with neighbors of their host country. They are learning the meaning of Christian world relations and of *one* mission at home and abroad. The Father whom they and their foreign friends both worship becomes more truly the Father of all as they work for a common mission and as they pray together on World Day of Prayer, following their prayers with united action.

Calling All Protestant Women of the Chapel to Observe World Community Day, Nov. 3, 1961

Join United Church Women in an active program on the theme, "Freedom to Know." Order a packet of material including a basic pamphlet "Education, Women and the Church in the Americas," with a useful discussion guide and up-to-the-minute program aids. Price 50 cents.*

Groups in the United States along with local councils of church women may wish to participate in making schoolbags, simple school outfits, and collecting children's sweaters and coats for use in Latin American countries.

World Community Day offers you the opportunity to give others the opportunity to know—to be free to know. It requires us to "love our God . . . and our neighbors as ourselves."

Will you share in this great adventure of faith?

* Order from

United Church Women
National Council of Churches
475 Riverside Drive
New York 27, New York

NEWS ROUNDUP

CHAPLAINS

Congratulations to the following:

Chaplain, Lt. Col., **Dennis F. Murphy** whose golden oak leaves became silver the same day he arrived at Fort Richardson's Chapel Center in Alaska for assignment as deputy chaplain.

Mrs. Charles D. Bayha, wife of a deceased chaplain, whose first book, *Song of the Weeping Willow,* has recently been published by Chilton Company, Philadelphia, Pa. Recommended for teen-agers.

Capt. **George A. Wright,** CHC, USN, who received a letter of appreciation from the Governor of California for his contribution during the San Diego County Defense Religious Affairs Course and for helping to establish a Civil Defense Chaplain Corps in that area.

LCDR **Gilbert S. B. Darlington,** CHC, USNR (Ret'd.) who was awarded a Gold Medal by the National Institute of Social Sciences for leadership in patriotic and veterans organizations, and his work as treasurer of the American Bible Society. Chaplain Darlington has written a poem, "Frontiers of Brotherhood and Freedom," which was read for the first time at the Military Chaplains Association Convention at West Point, N.Y.

LCDR **Withers M. Moore,** CHC, USN, on publication of his book, *Profiles of Passion and Power,* by Bridgeway Press, Tokyo.

Lt. Col. **Millicent Anderson** who was awarded the Legion of Merit at a special ceremony at the Pentagon before her retirement from active service. "Milly" Anderson served as Special Assistant to the Chief of Air Force Chaplains since May 1954 and she initiated the CHAPLAINS NEWSLETTER in that office. Milly, we'll miss you!

Chaplain, Capt., **Paul S. Haney,** Whiteman AFB, Mo., who received the Airman's Medal for aiding crew members in a crashed airplane in Turkey.

Congratulations to the following who received Commendation Medals for special services:

Chaplain, Lt., Col., **Eugene L. Lam,** HQ Strategic Air Command, Offutt AFB. Neb.

Chaplain, Maj., **Charles E. Byrd,** 66th Air Base Gp., APO 17, N.Y.

Chaplain, Maj., **Carl T. Schmidt,** 86th Air Division (Def.), APO 12, N.Y.

Chaplain, Capt., **Walter H. Mattison,** 7101st Air Base Wg., APO 332, N.Y.

Chaplain, Capt., **Thomas D. McCall,** 414th Fighter Gp., Oxnard AFB, Calif.

Chaplain, Capt., **Donal M. Squires,** 1254th Air Transport Gp., Washington National Airport, Washington, D.C.

And also to Chaplain, Maj., **Meredith P. Smith,** HQ Civil Air Patrol, Ellington AFB, Tex., who received the first Oak Leaf Cluster for his Commendation Medal.

We feel certain that this is only a partial list of those of you who have been recognized for special service lately. These were from the various Newsletters which you send us. However, we do want to congratulate every one of you for the great work you are doing, and we'd appreciate your sending us news items for this section. It's yours, chaplains, to be used for news of interest to you.

Chaplain **Glenn J. Witherspoon** of The General Commission on Chaplains and Armed Forces Personnel recently visited the Naval Chaplain School, Newport, R.I., at the special request of the new commandant, Capt. **Edward R. Slattery,** CHC, USN, to acquaint the chaplains with the work of the Commission.

Chaplain, Col., **John Bennett** who has been serving as staff chaplain of Air Materiel at Wright-Patterson AFB, Ohio, will become the staff chaplain for the USAF at Wiesbaden, Ger. He will be replacing Chaplain, Col., **William W. Sissel** who will go to the 30th Air Division (SAGE) at Truax Field, Wis.

Chaplain **Roy F. Reynolds** has been appointed Assistant Director of the Veterans Office in Washington to replace Chaplain **Edward J. Kroencke** who has been transferred to the new V.A. Hospital at Alta Vista, Calif.

Our deepest sympathy to the family of Chaplain, Maj., **Norris T. Morton,** who died at Walter Reed Army Medical Center, Washington, D.C. Chaplain Morton served since January, 1943, in the Army and Air Force and had been assigned to the European, Far East, and Alaska Commands as well as bases in the U.S.

We're also sorry to learn of the tragic death of CDR **Marshall E. Brenneman,** CHC, USN, in an engine room fire aboard the USS *Saratoga.* Our heartfelt sympathy to his loved ones.

Representing the interest of the denominations in the military chaplains were the following executives of the various chaplains departments at the annual convention of The Military Chaplains Association May 2-4, 1961, at West Point, N.Y.: Dr. **Robert Plumb,** Protestant Episcopal; Rev. **A. Ray Appelquist,** American Baptist; Chaplain (Col.) **Albert C. Wildman** (Ret'd.), United Presbyterian USA; Dr. **John McLaughlin** and Rev. **Fred Heather,** Methodist; Dr. **Gerge Cummins** and recently retired Dr. **Alfred Carpenter,** Southern Baptist; Rabbi **Ira Lev,** Jewish Welfare Board.

At the business meeting the following officers were elected:

President—Chaplain (Maj. Gen.) **Patrick Ryan,** former Army Chief of Chaplains

Sec.-Treas.—Chaplain, Lt. Col., **Harry A. McKnight,** USAF (Res.) who replaced Chaplain (Maj. Gen.) **George F. Rixey** USA (Ret'd.) who

THESE ARE NOT UGLY AMERICANS. They are members of the Protestant Choir of the USS *Franklin D. Roosevelt,* carrier of the Sixth Fleet, when they recently visited the Casa Materna Methodist Orphanage in Naples. Commander William W. Parkinson, Senior Chaplain, a Methodist clergyman, arranged for the choir to sing at the afternoon communion service at the orphanage. He served communion with Dr. Emanuele Santi, who is the director of Casa Materna. Left picture shows choir singing in chapel. LTJG Graham Hicks and LTJG John Carpenter are directors. Leading soloist is CDR H. Kam Manship. C.O. of the ship is CAPT Edward W. Hessel. Right shows choir mingling with orphans. At extreme right is CDR Wm. M. Parkinson and next to him is Dr. Santi.

has served in this capacity since organization of MCA.

1st Vice President—Capt. **Joshua L. Goldberg** CHC, USN (Ret'd.)

Elected to the executive committee were Chaplain (Col.) **William E. Ostill,** USA (Ret'd.); Chaplain, Col., **John F. Daniels,** office of the Chief of Air Force Chaplains; and Captain **Roy R. Marken** CHC, USN, District Chaplain, Ninth Naval District; Captain **C. Leslie Glenn** CHC, USN (Ret'd.). Capt. **Joseph MacCarroll** CHC, USN (Ret'd.) was elected executive secretary of the Association, and CDR **Monroe Drew, Jr.,** CHC, USNR will be editor of the NEWSLETTER.

Also present were the Chiefs of Chaplains from the three branches of service: Chaplain (Maj. Gen.) **Frank A. Tobey;** Chaplain, Maj. Gen., **Terence P. Finnegan;** RADM **George A. Rosso** CHC, USN. Two former Chiefs were also present: Chaplain (Maj. Gen.) **Ivan L. Bennett** (Ret'd.) and Chaplain (Maj. Gen.) **Patrick Ryan** (Ret'd.).

Chaplain, Major, **Luther D. Fletcher,** Maxwell Air Force Base, has received a Meritorious Service Award from Austin College, Texas, his Alma Mater. Fletcher graduated from Austin with a B.A. in 1936. He also holds an M.A. from Austin and a B.D. from Union Theological Seminary in Richmond, Va.

Congratulations to Chaplain (Colonel) **Kenneth M. Sowers,** Director of Administration and Management in the Office of the Chief of Chaplains, who was awarded a Doctor of Divinity degree by Virginia Theological Seminary, Alexandria, Va.

Chaplain (Capt) Jimmie W. Yarbrough, I Corps (Group) Artillery Chaplain, receives a letter of appreciation and a citation for outstanding performance of duty because of his contribution to the development of the personnel of the Korean Army. Citation is signed by Chaplain (Col) Yang, Suk Bong, Republic of Korea Army Chief of Chaplains.

PERSONALITIES

Dr. **Paul S. Minear,** professor of Biblical Theology at Yale University Divinity School, has been named director of the Faith and Order Commission for the World Council of Churches. Yale has granted Dr. Minear a leave of absence and he assumed his new duties in Geneva, Switzerland, on July 1.

The Rev. **Luther D. Miller,** Canon Precentor of the Washington Cathedral, has resigned his post. He is a former chaplain and Chief of Chaplains with the U.S. Army, and has served Washington Cathedral for the past sixteen years.

Mr. **Philippe Maury** became director of the Department of Information of the World Council of Churches following the resignation of Rev. **John Garrett,** who is now principal of Camden College, associated with the University of Sydney, Australia. Mr. Maury had been the general secretary of the World's Student Christian Federation.

Dr. **Herbert C. Jackson** is the new director of the Missionary Research Library, jointly sponsored by the National Council of Churches and Union Theological Seminary. Dr. Jackson had been serving as professor of comparative religion and missions at the Southern Baptist Theological Seminary, Louisville, Ky.

Mr. **James Wine,** former associate general secretary of the National Council of Churches, has been appointed U.S. Ambassador to Luxembourg. Mr. Wine left the Council to head the community relations division for the Democratic National Committee during the 1960 compaign.

The Rev. **John S. Wood** has been named executive director of the Department of Youth Work and executive secretary of the United Christian Youth Movement of the National Council of Churches. Mr. Wood will lead a delegation of sixteen youths, officers of national denominational youth groups, to the World Council Assembly in New Delhi, next November.

Dr. **John Scott Everton,** formerly on the faculty of Grinnell College, Grinnell, Iowa, has been appointed Ambassador to Burma by the Kennedy Administration.

SEMINARIES AND CHRISTIAN COLLEGES

Dr. **Edgar H. S. Chandler,** executive vice president of the Church Federation of Greater Chicago, was awarded an honorary degree by **Boston University** at the Commencement exercises in June. Dr. Chandler was Fleet Chaplain for the U.S. Navy in the European Theater of Operations during World War II.

CDR Joseph F. Parker, CHC, USN, holds a copy of his popular and widely used *Prayers at Sea* which has been reprinted for the third time.

The main contents of the prayer book are: morning and evening prayers, special prayers, helpful information about the military wedding, a service of matrimony, burial at sea, a memorial service, calls to worship, invocations and morning prayers for 52 Sundays, benedictions and numerous prayers to fit almost any occasion in military life.

The book is leather-bound and pocket-sized; it is 288 pages in length. The book has been endorsed informally by many Jewish, Catholic, and Protestant clergymen. It sells for $3.00. Copies may be secured from the author, U.S. Naval Weapons Station, Yorktown, Virginia.

An interfaith religious center, twelve-sided with twelve 44-foot stained glass windows and topped with a 88-foot spire, is being planned for **George Washington University,** Washington, D.C., announced Dr. **Thomas H. Carroll,** president. The chapel will seat over seven hundred and contain a revolving all-faiths altar with three sides for the Catholic, Jewish, and Protestant religions and a fourth side for persons of all persuasions. The chapel will open onto an outdoor "Court of Remembrance."

They plan for Laymen's Sunday at Hq. 2nd ARB, 51st Infan. 4th Armored Div. L to R: Sp-5 Edward Huntington; Lt. Col. DeWitt C. Smith, Jr., C.O.; and Chaplain (1st Lt) Robt. G. Swager.

President **John Fitzgerald Kennedy** was awarded an honorary doctor of law degree by **George Washington University** in May during the installation of the new president, Dr. Thomas H. Carroll.

The **International Christian University** in Japan has initiated a broad new program of fifty Asian courses, twelve of which are language courses and the rest in the field of politics, history, economics, sociology, anthropology, art, archaeology and philosophy.

The Kresge Academic Center was recently dedicated at the **Wesley Theological Seminary,** Washington, D.C. The quadrangle includes the classroom-refectory, chapel-administration building and library. **Stanley Kresge,** chairman of the Kresge Foundation, gave $1,500,000 on a matching basis for this structure.

NEWS BRIEFS, UNITED STATES

Dr. **Marion J. Creeger,** executive secretary, announced to the biennial meeting of The General Commission that he will retire on June 30, 1962. With regret his resignation was accepted and he was re-elected for a term ending on that date. Dr. Creeger has guided the cooperative ministry of thirty-four denominations in the area of the military since 1953, during which time the Commission has had an active and expanding program. Also re-elected to serve for the next two years, were the following officers:

Chairman—The **Rt. Rev. Henry I. Louttit**

Vice Chairmen—Dr. **James V. Claypool,** Dr. **Harold Dekker**

Secretary—Dr. **Claude H. Pritchard**

Treasurer—Dr. **Cawley H. Stine.**

Other staff members were elected for

New wrinkle in Laymen's Sunday here. At Ft. Scott Chapel, Presidio of San Francisco, a laywoman, Mary L. Bernum, participates and leads the worship service. Chaplain (Maj) Charles Massey is the chaplain.

Capt Andrew J. Dickison, Adj, 115th CIC, is Lay Pastor at the Laymen's Sunday Services at the Fort Scott Chapel, Fort Scott, Calif.

two years: Chaplain **Glenn J. Witherspoon** (Ret'd.) as director of the Department of Chaplaincy Services and Dr. **Lawrence P. Fitzgerald** as director of the Department of Ministry to Armed Forces Personnel. The fall meeting of the Commission will be held Wednesday, October 18, 1961.

America was described as being "pockmarked with churches that look like post offices, state capitols, railway stations and theaters" by Dr. **Theophilus M. Taylor,** Pittsburg Seminary professor, who addressed twelve hundred members of the Church Architectural Guild at the 21st National Conference on Church Architecture. He said that a church should "look like a church rather than a supermarket with a cross on top."

The **National Council of Churches** together with the **ABC network** was awarded the George Washington Honor Medal by the Freedoms Foundation for "pointing up the differences between Christianity and Communism and the unique values of the American way of life by the radio program 'Christianity and Communism!'"

"Christian ministers and laymen need the help of our keenest writers as they seek to distinguish which movements are sincerely dedicated to freedom, justice and equality," said Dr. **Howard Schomer,** president of Chicago Theological Seminary, keynoting the Associated Church Press meeting in Chicago. He praised the editors for "relating Christianity to the problems of contemporary society." The other side of the picture was presented by Dr. **Karl A. Olsson,** president of North Park College, who said, "the church press has preached moralism to the moral, but has not been able to pierce the purple fog in which the amoral and immoral live out their despair."

Our immigration laws "lie in the deep freeze of the past," stated Senator **Kenneth Keating** of New York in addressing a Consultation on Immigration Policy in the U.S. co-sponsored by the Church World Service and the Department of International Affairs of the National Council of Churches. He discussed current legislation which he is co-sponsoring that would admit political and other persecuted persons as parolees for two years; provide for 40,000 non-quota immigrant visas to refugee-escapees for two years from July 1, 1961; include 5,000 so-called "hard-core" refugees in the total; and eliminate discriminatory provisions in the so-called Pacific Triangle to provide equal treatment regardless of racial origin. The Senator was also critical of present deportation provisions and felt they should be modified to "avoid endless and frustrating appeals and delaying tactics by ingenious counsels."

A surprise announcement of the application of the Holy Synod of the Russian Orthodox Church for membership in the World Council of Churches was made at the U.S. Conference for the World Council of Churches at Buck Hill Falls, Pa., last April. Dr. **Franklin Clark Fry,** chairman of the Central Committee of WCC, told the participants that the Russian Church's reply was to an invitation made by the charter members in 1948. "Nothing has occurred in the

Russian Church to make it less acceptable as a member in 1961 than in 1948," he said. "If this application is not accepted, the WCC itself would give occasion and provocation for the formation of an Eastern equivalent of the Council with unhappy consequences for the Christian cause," he added.

"A major difficulty," said the Rev. **E. A. Adolu Adegbola,** principal of the Methodist Laymen's Training Institute at Shagamu, Nigeria, "in presenting Christianity in Africa is how to avoid preaching the Christian gospel as an alternative to Communism. To offer Christianity as an alternative is to place Jesus Christ on the same pedestal with Karl Marx and to equate the kingdom of God with the era of the proletariat." He further stressed that this is not merely an African question but is the dilemma that faces the church in all parts of the world. "Increasingly," said Mr. Adegbola, "the independent African nations are declaring that they will consider their own self-government meaningless unless they can use their position and influence in world politics to free their brethren now under the rule of other nations."

The State of California has seen the great and pressing need for a program of education and job training assistance for our post-Korean veterans and the **California State Assembly** has adopted a State resolution urging passage of S 349, the Cold War G.I. Bill that was introduced by thirty-seven U.S. Senators in January. California thus joins a number of other states which have adopted resolutions favoring legislation for Cold

Father Charles Guest, sergeant in the Alaska National Guard, also a Russian Orthodox Priest, instructs Pvt David Brink in the techniques of modern warfare during recent encampment.

Soldier-Priest Father Charles Guest is an interesting study in contrasts. As a Russian Orthodox clergyman, he tends the spiritual needs of more than 600 of his fellow villagers. As a sergeant in the National Guard, he instructs native minutemen.

War veterans' education. The resolution reads in part: "If this nation is to remain strong, if this nation is to remain the leader of the free world, we must provide for the educational needs of our young people. Two of the greatest needs of our youth are education and vocational skills . . . it is legislation we must enact to safeguard this land and all we hold sacred."

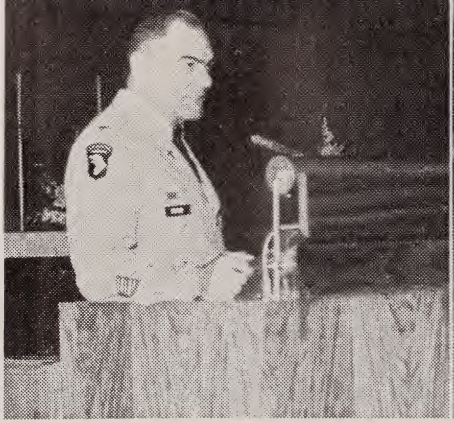
The Hon. **Chester Bowles,** acting Secretary of State, in addressing the eight hundred delegates to the Methodist Convocation on Christian Social Concerns in Washington, D.C., said in part: "We must use our resources boldly and imaginatively to create a new noncommunist world society that offers all its members security, opportunity and a greater measure of human progress. . . . We have the material means . . . to help the emerging peoples . . . to help build a world society . . . bound together by a fundamental faith in freedom and human dignity." Dr. **Charles Malik,** former president of the U.N. General Assembly, in addressing the group said: "The Communists should not be answered in apologetically materialistic terms, but in terms altogether new, terms taking them completely off their guard—human, moral and spiritual terms."

"Approximately sixteen per cent of American brides are pregnant when married," according to a workbook, *Sex Ways in Fact and Faith*, edited by **Evelyn M. and Sylvanus M. Duvall,** well-known consultants in the family life field, who were conference co-chairman of the North American Conference on Church and Family sponsored by the National Council of Churches and the Canadian Council of Churches. The Conference studied the fundamental nature of marriage and family life, including such aspects as youthful marriages, family spacing, permarital pregnancies, illegitimacy, homosexuality and infidelity. Conference members are hopeful that this study will enable them to help and counsel church members with family problems.

"There could be no more dangerous fallacy," said former Vice President **Richard M. Nixon** in a letter to the Los Angeles *Times*, "than that the only effective way to fight subversive groups is to use the same evil methods which they employ. One of the most indelible lessons of human history is that those who adopt the doctrine that the end justifies the means inevitably find the means become the end."

"This booklet," wrote **R. Sargent Shriver** in the foreword of *Careers in World Affairs*, "points to thousands of opportunities for Americans of all

Chaplain (Col) Lisle Bartholomew, senior chaplain at Brooke Army Medical Center, receives the Army Commendation Medal for meritorious service from Maj Gen John F. Bohlender, Commanding General. Ch. Bartholomew is now in Europe.



The principal address at White Sands Missile Range, N. Mex., new chapel dedication, was given by Chaplain (Col) Wm. J. Reiss, Continental Army Command at Ft. Monroe, Va. Col Ernest B. Gillespie, deputy commander of WSMR, also spoke. Dedicatory prayer was given by Chaplain (Col) Edwin L. Kirtley.

Participants in the dedication ceremony of the Memorial Chapel, Transportation Corps, Ft. Eustis, Va.: L to R: Maj Gen N. H. Vissering, CG, US Army Trans. Tr. Command; Chaplain (Maj Gen) Frank A. Tobey, US Army Chief of Chaplains; and Maj Gen Frank S. Besson, Jr., U.S. Army Chief of Transportation.

ages to devote their energies and many skills to the same public service objectives to which the Peace Corps is dedicated." The pamphlet was released by the National Student Christian Federation and jointly prepared by its Commission on World Mission and the World Affairs Center. NSCF is a related unit of the National Council of Churches. The booklet describes forty specialized employment opportunities, twenty-three U.S. government and international agencies with openings in work related to world affairs, the Peace Corps, church and related agencies.

"The task of the church in the world today is the same for which Christ came—to preach the gospel." So said Dr. **Dow Kirkpatrick** of St. Mark Methodist Church, Atlanta. Ga., in an address at the Methodist Orientation Conference on Race Relations in Louisville, Ky. "And we cannot be ready for that task until we have experienced the gospel so that it results in re-evaluation, revision, and reaffirmation of all aspects of human relationships based on the gospel. The audacity of the gospel is that a man with color, race, language and nation, limited with human distinctions as we are, brought the fullness of the universal God into the world."

The **National Church Conference for the Blind** was held July 24-27 in St. Louis, Mo., for blind friends who wish to study the Bible, sacred music, Christian vocations, and other Christian life interests. For further information about their program, write National Church Conference for the Blind, P. O. Box 6999, Ft. Worth 15, Tex.

JOTTINGS FROM ABROAD

An opportunity to demonstrate that "the Light of the World" already shines and that it dispels the darkness around us will be given by the third world assembly of the World Council of Churches in New Delhi, India, November 18 to December 6, 1961. "For that Light must be reflected by the unity of living, praying, working, and talking together of those who are called to witness to God's act of salvation in Christ," says a statement signed by the World Council's five presidents: Bishop **Sante Uberto Barbieri,** Methodist Church, Buenos Aires, Argentina; Bishop **Otto Dibelius,** Bishop of Berlin and Brandenburg, Evangelical Church in Ger.; Archbishop **Iakovos,** Greek Orthodox, New York, N.Y.; Metropolitan **Mar Thoma Juhanon,** Mar Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. **Henry Knox Sherrill,** Protestant Episcopal Church, Boxford, Mass.

Army trucks and the Royal Air Force have been mobilized to deliver food supplies into the famine areas of Kenya. The World Council of Churches has cabled money to help purchase supplies and emergency kitchens have been set up to help feed the many children who are suffering from food deficiency.

The **Pusan Children's Charity Hospital in Korea** had an average of seventy-five inpatients each day during 1960, and more than 18,000 children were treated in the Outpatient Clinic. Anyone who would like to share in the work among Korean orphans may do so by writing The Friends of Pusan Children's Charity Hospital, Inc., 203 C Street, N.E., Washington 2, D.C.

The largest work camp program ever conducted by the World Council of Churches is now going on. Twelve hundred young people are in fifty-three camps in thirty-six countries.

For distinguished service to the Army and their local community, Chaplain (Col) and Mrs. Luther W. Evans receive certificates from Gen Herbert B. Powell, US Continental Army Commander, at Ft. Monroe, Va. Ch. Evans is now on duty with the U.S. Army in Europe.

Missile Bn. Chaplain Alan C. Tibbetts, Ft. Richardson, Alaska, has double-track rank of Army captain pinned to his uniform by his wife. Tibbetts is chaplain of 4th Missile Bn, 43rd Artillery. Left is Chaplain (Col) Robt. M. Homiston. Right is Lt Col Ennis.

Chaplain, Col, Ormonde S. Brown, Commander of USAF Chaplain School, discusses curriculum with renowned Dr. Jesse W. Bader, Ex. Secy. of the World Convention of Churches of Christ.

CHAPLAINS RETIRING

One of our chaplains recently suggested that we print the names of the chaplains in the various services who are retiring from active duty. We have contacted each of the services for this information and will give the names (and addresses where possible) as they are sent to us. You may wish to drop these men a note of appreciation for their many years of service to God and country.

Retiring from the Veterans Administration:

Chaplain **DeLoss I. Marken** (Disciple), formerly at the V.A. Administration Center, Des Moines, Iowa, retired January 31, 1961.

Chaplain **Roger A. Pryor** (Southern Baptist), formerly at the V.A. Domiciliary, White City, Ore., retired June 30, 1961.

Chaplain **Karl E. Zetterholm** (Lutheran), Ann Arbor, Mich., retired June 27, 1961.

Chaplain **Henry W. Anderson** (American Baptist), formerly at the V.A. Administration Hospital, Vancouver, Wash., retired August 5, 1961.

We have received recently the following letter from Capt. **Warren F. Cuthriell,** CHC, USN, Twelfth Naval District, Federal Office Bldg., San Fancisco 2, Calif. "Upon my detachment here on 30 June, I shall be transferred to the retired list. I do not know as yet what my new address will be, but my present plans are to locate in the San Diego area."

Retiring from the Air Force:

Ch, Maj, **Wm. E. Rone,** 464 Troop Carrier Wing, Pope AFB, N.C. Meth. Civ. address: 1227 Martindale Dr., Fayette, N.C. Ret'd, July '60.

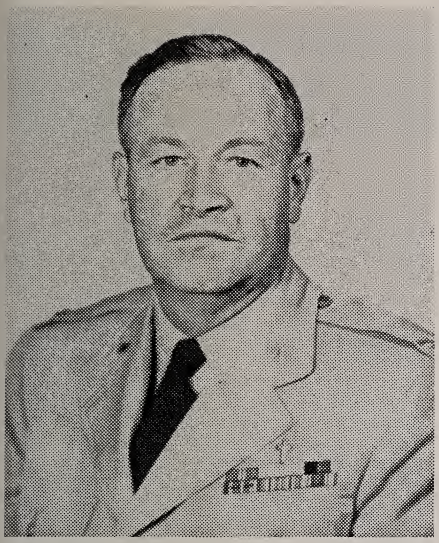
Ch, Lt Col, **Almus B. Polsgrove,** 4238 Combat Support Gp, Barksdale AFB. La. S.Bapt. Civ. address: RFD —2 Miles West, Shannon, Miss. Ret'd, July '60.

Ch, Col, **Cecil L. Propst,** Hq. ARDC, Andrews AFB, D.C., LuthNLC, Civ. address: 407 Roberts Rd., Woodlawn Manor, Alexandria, Va. Ret'd, Oct. '60.

Ch, Maj Gen, **Chas. I. Carpenter,** USAF Academy, Colo. Meth. Civ. Address: 302 Lakeview Ave., Milford, Del. Ret'd, Nov. '60.

Ch, Lt Col, **Herbert Wicher,** 4530 Combat Crew Tr. Wing, Williams AFB, Ariz. PresUSA. Civ. Address: 2399 S. Court, Palo Alto, Calif. Ret'd, Nov. '60.

Ch, Maj, **Hellmuth W. Reinke,**



Chaplain, Col, Floyd S. Smith, March Air Force Base, Calif., is Fifteenth Air Force Staff Chaplain. He has supervisory responsibility for 78 chaplains and their activities at 19 bases. Chaplain Smith has been on active duty since January, 1942.

Chanute Tech. Tr. Center, Chanute AFB, Ill. LuthNLC, Civ. Address: 2730 Fillmore St. N.E., Minneapolis, Minn. Ret'd. Nov. '60.

Ch, Col, **Howell G. Guin,** Lackland Mil. Tr. Center, Chanute AFB, Tex. Meth. Civ. Address: Unknown. Ret'd. Jan. '61.

Ch, Maj, **Booker T. Davis,** 7500th Air Base Group, APO 218, New York, N.Y. PresUSA, Civ. Address: P.O. Box 2401, Denver 1, Colo. Ret'd. Jan. '61.

Ch, Maj, **Johann K. Jung,** 6 Combat Support Gp., Walker AFB, N. Mex. LuthNLC, Civ. Address: 206 Evelyn Dr., Anaheim, Calif. Ret'd. Aug. '60.

Ch, Maj, **James A. Mayo,** 3906 Combat Support Gp., APO 117, New York, N.Y. ProtEpis, Civ. Address: Care 7416 Support Squadron, USAFE-MLO, APO 118, New York, N.Y. Ret'd. Mar. '61.

List of Army retirement came too late to be included this issue but will appear in next issue.

LATE ITEMS

Chaplain (Col) **Charles E. Brown,** Jr. of Fort Slocum, New York, was the speaker for the 78th commencement, Southwestern College, Winfield, Kans. Chaplain Brown received an honorary D.D. degree. This is the first time a chaplain has been given an honorary degree by Southwestern College.

After a four-week visit to Army installations in the Far East, Chaplain (Maj. Gen.) **Frank A. Tobey,** said: "The chaplains consistently are being commended by their commanders for their excellent service, and the response of the people to their work is a continuing source of satisfaction."

Inspecting portable field altars with Chaplain (Col) Chas. E. Brown, Jr. (2nd from r.), Commandant of the US Army Chaplain School at Ft. Slocom, N.Y., are three chaplain officer students (l to r): Chaplain (1st Lt) Robt. F. Conlin; Chaplain (1st Lt) Gerald R. Ristau; and Chaplain (1st Lt) Ervin Preis.

Letters to Timothy, Titus and Philemon, Daily Study Bible Series, Edited by WILLIAM BARCLAY. The Westminster Press. 1961. 324 pp. $2.50.

The Letters of James and Peter, Daily Study Bible Series, Edited by WILLIAM BARCLAY. The Westminster Press. 1961. 415 pp. $2.50.

Here are two additional volumes in the American edition of "The Daily Bible Study Series." I would think these would be of special interest to chaplains. The volumes are small, they combine "study" with a "devotional" approach. They are accurate and scholarly, but at the same time are popular in style. The author is the distinguished and skilled writer from Scotland who is lecturer in New Testament and Hellenistic Greek at the University of Glasgow. This series was highly successful in Scotland and this led to the decision to publish an American edition.

The author's plan is as follows: a translation of the message from the New Testament in his own original striking manner, a few explanatory paragraphs of information and interpretation, a brief outline of the abiding truth and spiritual significance of the Bible passage, illustrations from history and literature, both ancient and modern.

Each of these units provides a daily study and devotional reading.

Hear Our Prayer by ROY PEARSON. McGraw-Hill Book Co., New York. 1961. 174 pp. $3.75.

Readers have learned to expect only something thoughtful and *sans reproche* from the pen of Dean Pearson of Andover Newton Seminary. This volume is no exception. Here are "the lower levels of prayer" (to use R. W. Stewart's phrase) expressed in line after line of splendid prose. The book opens with a searching little essay on praying in church and has something vital to say both to minister and congregation. Then follow hundreds of cogent prayers classified according to the various parts of public worship and the seasons of the Christian Year. Composed in a highly devotional style and reverent mood and arising out of an unusual sensitivity to human need, these prayers belong among the finest expressions of contemporary worship.

—DONALD MACLEOD
Princeton Theological Seminary

Contemporary Pastoral Prayers for the Christian Year by NATHANAEL M. GUPTILL. The Christian Education Press, Philadelphia. 1961. 151 pp. $2.50.

This volume by Guptill, Co-Secretary of the General Synod, United Church of Christ, is especially well done. No one can write mature and effective prayers unless he knows what prayer is, believes in it, and has learned its discipline. Here are

prayers that come from a man who knows people also, because each sentence of praise or petition echoes our human concerns. The style is conversational without being folksy; the imagery catches our imagination without forfeiting simplicity. In range these prayers cover the Christian Year and most special days, civic and denominational.

—DONALD MACLEOD
Princeton Theological Seminary

When We Worship by ROBERT T. FAUTH. The Christian Education Press, Philadelphia. 1961. 88 pp. $1.50.

Here is a slim volume on much discussed aspects of Protestant worship. It consists of ten brief chapters on "Why We Worship"; "The House of God"; "The Order of Worship"; "The Church Year"; "Prayers in Worship," etc. It is a handy little treatise for laymen or for discussion groups of young people. Its emphasis is upon learning *how* to worship, and in this matter alone its timeliness is assured. The chief weakness of this essay, however, is that the discussions are so brief that little basic or new is presented. And further, it suffers from the unavoidable deficiency of any book on worship that is written to please or be of interest to every denomination: it satisfies no one.

Since 1956, Dr. Fauth has been minister of the Peace Memorial Church, Chicago.

—DONALD MACLEOD
Princeton Theological Seminary

Love and Conflict by GIBSON WINTER. Doubleday & Co., Inc. 1961. 200 pp. 95 cents.

The Next Day by JAMES A. PIKE. Doubleday & Co., Inc. 1961. 197 pp. 95 cents.

Here are two new Dolphin books, paperbacks. The Winter book first appeared in a hardback in 1958. It deals with the family in this period of rapid social change. Winter analyzes the new roles in which family members are cast, the new demands on the family, and makes a diagnosis of our deepest ills.

Bishop Pike's book was first printed in 1957. In it the Episcopalian bishop deals with many of the anxieties facing moderners. "What is anxiety? It is the next day."—Sören Kierkegaard. Such questions as: How to deal with the past; how to make decisions; how to meet temptation; how to sleep; how to get along with people; how to have faith; how to pray; how to handle sickness; how to face middle age; how to face bereavement; how to die; and how to face life are dealt with. His counsel is wise and Christian.

The Biblical Archaeologist Reader. Edited by G. ERNEST WRIGHT and DAVID NOEL FREEDMAN. Doubleday. 1961. 342 pp. $1.45.

Want to know what is going on in the field of biblical archaeology? What are the latest findings? This Doubleday Anchor Original paperback brings together several articles which have appeared in *The Biblical Archaeologist* and which are pertinent to the general reader. Excavations at many points in the Fertile Crescent in recent years have enabled scholars to recover the most ancient civilizations of mankind. Articles in the book deal with the Flood mentioned in Genesis, the manna of Sinai, temples in Palestine and Syria, synagogues, the gnostics, and many other items.

If We Dared! by CHESTER E. SWOR. Broadman Press. 1961. 142 pp. $2.50.

Chester Swor is one of the outstanding speakers to youth in America. His messages are inspiring and present always a great challenge. Since Dr. Swor resigned his teaching position at Mississippi College in 1942, he has spent his entire time speaking. In an average year he travels more than 25,000 miles conducting spiritual emphasis weeks and counseling with people in colleges, churches, and summer assemblies. This is a volume to read and hope by.

The Gospel of Matthew by HERSCHEL H. HOBBS. Baker Book House. 1961. 135 pp. $2.50.

The Gospel of Mark by RALPH EARLE. Baker Book House. 1961. 119 pp. $2.50.

The Book of Acts by RALPH G. TURNBULL. Baker Book House. 1961. 161 pp. $2.50.

These three books are the vanguard of a new series called "Proclaiming the New Testament." Their aim is to give ministers homiletic comments and ideas on key texts of the New Testament. Fifteen volumes are contemplated. Under each sermon title five items are given: The historical setting, the expository meaning, the doctrinal value, the practical aim, and the homiletic form. But the editor insists these are aimed "to stimulate men in the ministry to more definite study." Illustrations are therefore limited. In these first three volumes, the historical notes and the expository meaning are the most helpful sections. Homiletic outlines are weak generally —as all canned outlines are. If ministers can use these as springboards they may get some help.

The Treasury for Special Days and Occasions by E. PAUL HOVEY. Fleming H. Revell Co. 1961. 317 pp. $3.95.

As an editorial associate of *Pulpit Preaching*, Paul Hovey has been busy collecting sermon illustrations and timely quotations for a number of years. He brought out a volume in 1959, published by Revell, called *The Treasury of Inspirational Anecdotes, Quotations and Illustrations.* That volume must have been a success for two years later we have another. This time, Hovey has chosen to arrange his collection around the special days and occasions of the church year, beginning with New Year and including Youth Week, Lincoln's birthday, Brotherhood Week, Lent, Easter Sunday, Memorial Day, Flag Day, Laymen's Sunday, etc. Hovey's method of numbering his selections make it quite easy to find what he has collected. As you would expect in a collection of this sort, the level dips from high to low, but generally speaking the material is well chosen.

The Modern Use of the Bible by HARRY EMERSON FOSDICK. Macmillan. 1961. 291 pp. $1.95.

Reinhold Niebuhr: His Religious, Social, and Political Thought. Edited by CHARLES W. KEGLEY and ROBERT W. BRETALL. Macmillan. 1961. 486 pp. $1.95.

The Quest of the Historical Jesus by ALBERT SCHWEITZER. Macmillan. 1961. 413 pp. $1.95.

The World's Great Scriptures by LEWIS BROWNE. Macmillan. 1961. 559 pp. $2.95.

These are new Macmillan paperbacks and you are certainly getting a lot of book for a small amount of money in each of these. Fosdick's classic was first printed in 1924. Distinctly in the liberal tradition, Fosdick is confident that "wide areas of Scripture deal with abiding experiences set in timeless and universal terms."

Besides an intellectual autobiography, the Niebuhr book contains twenty critical essays on one of America's foremost thinkers by such eminent commentators as Paul Tillich, John Bennett, Alan Richardson, Paul Scherer and others. They examine and interpret Dr. Niebuhr's theological ideas in a vigorous way. If you think you've been working hard, you may change your mind when you learn that Reinhold Niebuhr, the writer, turned out from 1916 through 1959, sixteen books and 470 essays and articles.

Schweitzer's *Quest* is another classic, having first been printed in Germany in 1906. It was written when Schweitzer was only thirty-three and is still considered one of this century's most important contributions to biblical thought.

Lewis Browne's selections from the scriptures of the world first appeared in 1946. Scriptures from the following religions are included: The religions of Babylonia, the religions of Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity and Mohammedanism. With each set of scriptures, an interpretive introduction is included. Here is the population of the world's religions as given in Browne's book (1946 totals):

Christianity	595,351,179
Roman Catholics	329,775,663
Orthodox Catholics	127,629,986
Protestants	137,945,530
Confucianists—Taoists	350,600,000
Hinduists	230,150,000
Moslems	220,000,000
Buddhists	150,000,000
Jews	10,000,000
Primitive Religionists, etc.	200,000,000

The Old Testament: Its Origins and Composition by CURT KUHL. John Knox Press. 1961. 354 pp. $4.50.

This is a scholarly introduction to the Old Testament written by an outstanding German scholar. It was translated into English by C. T. M. Herriott. Those interested in finding the latest developments in Old Testament studies will find this a compact and readable guide. It brings the best and latest biblical scholarship within reach of the average minister.

The Christian As Communicator by HARRY A. DEWIRE. Westminster Studies in Christian Communication. The Westminster Press. 1960. 198 pp. $4.50.

While there are all forms of communication in our modern life, the church finds itself weak in this area. Dr. DeWire opens up many, many areas which will be new to a good many people in the church. In addition, he sets Christian communication in a framework of love and gives specific help on how to go about communicating our all-important message. This would be a good book for study by our lay groups such as the Protestant Men of the Chapel. It is one of a series in Christian communication published by The Westminster Press.

Language and Religious Language by JULES LAURENCE MOREAU. Westminster Studies in Christian Communication. The Westminster Press. 1960. 207 pp. $4.50.

Few people are aware of the difficulties involved in Christian communication. Dr. Moreau deals with some of these difficulties, particularly the matter of language. We have to move, of course, from the Hebrew to the Greek, from the Greek to the English. We have to move from the philosophical climate of another age to that of our own age. Dr. Moreau comments, "Whether we like it or not, a theology will emerge whenever two or more people discuss the Christian faith even in its most elementary terms. The language employed to discuss the Christian faith is theological language; as such, it carries a theology. The question, then, is not, 'Shall we have theology?' instead, it is, 'What theology do we have?' The present study is an attempt to examine this question descriptively and historically. On this basis, it would point out the direction to be taken by a church responsive both to its own history and to the present situation."

While Dr. Moreau believes that much of our theological language is outmoded, nonetheless we are not to water down our basic beliefs. "As God in Christ entered concretely into a specific culture at a given time and place, so the message of his revelatory-redemptive act must become incarnate in and for each generation by entering the culture of that generation and redeeming it. This is the task of the church as it seeks to share this unique and unrepeatable act of God with the world which he created and which he redeemed by this new act of creation in Christ, whereby he also finally revealed himself."

Freedom of the Pulpit by LEE C. MOOREHEAD. Abingdon Press. 1961. 94 pp. $2.00.

How free is the pulpit? Should the minister be allowed complete freedom? What dangers threaten this freedom? These are some of the questions dealt with in this timely book. Mr. Moorehead analyzes freedom of the pulpit and helps the minister and people to understand what this means in actual practice.

Ethics and the Gospel by T. W. MANSON. Charles Scribner's Sons. 1961. 109 pp. $2.75.

One of the problems ministers argue about these days is, Does the Bible teach religion or ethics? Surely it teaches both as Dr. Manson shows. In this series of lectures, he puts before the reader a survey of the teaching about morality which the Bible offers to anyone who wishes to go into the matter and to know more about it. What is the essential nature of the good life for man? Under what social and political conditions can this good life be realized? These are among the questions discussed. Dr. Manson comments, "In the last resort the Christian ethic inevitably comes back to Christ himself. . . If the Christian ethic is anything at all it is a living, growing thing. 'Love as I have loved you' is not to be construed solely in the past. It is present and future also."

MISSIONARY BOOKS BY FRIENDSHIP PRESS

Through the Committee on Missionary Education (Friendship Press), denominations work together in the

preparation of missionary materials. These books are always attractively done and follow the best techniques of Christian education. A whole series is available now on the missionary theme for the year. Friendship Press is located at 475 Riverside Drive, New York 27, New York.

This Is Latin America by HOWARD W. YODER. 1961. 36 pp. $0.85.

Howard Yoder has been one of our missionaries in Latin America and he gives us here an excellent pictorial-descriptive booklet on Latin America. He deals with such subjects as: What Is Latin America? The People, The Social Structure, The Inter-American Relations of Latin America. An important chapter is on, Protestantism in Latin America.

Fun and Festival from Latin America by ELLA HUFF KEPPLE. 1961. 48 pp. $0.75.

One good way of learning is to play. Here are all kinds of Latin American games and festivals. Any group will find the material here fun to use.

Edge of the Edge by THEODORE E. MATSON. 1961. 165 pp. Cloth $2.95. Paper $1.50.

This is a general book which delineates the state of modern man and shows the unique contribution the church should make. Dr. Matson challenges the church to revitalize itself, finding new insights and directions.

The Thunder Egg by GRACE W. McGAVRAN. 1961. 125 pp. Cloth $2.95. Paper $1.75.

This is a storybook for juniors. It is an exciting story about a boy and a horse. For teachers who wish to use the story in a study program, there is an accompanying leader's guide entitled "Junior Teacher's Guide on Churches for New Times" by Mildred M. Herman.

Days of Decision by BEVERLY CHAIN. 1961. 126 pp. Cloth $2.95. Paper $1.75.

Writing from firsthand experiences with young people in Latin America, Beverly Chain relates how the youth in these countries face the daily conflicts of materialism, racism, vocational choice, superstition, political, social and economic pressures as they strive to make their Christian witness. Beautifully illustrated.

In the Time of the Condor by ELEANOR HULL. 1961. 128 pp. Cloth $2.95. Paper $1.75.

The story of Segundo, an Indian boy of Ecuador. Segundo struggles to find his place in spite of the scorn of the white landowner's son. This is for grades seven to nine.

South Americans All by WILLIAM F. FORE. 1961. 126 pp. Cloth $2.95. Paper $1.75.

The story of Mario, an Andean Indian boy, who discovers that school helps him gain his wish. Also, the story of Esther, a city girl of Argentina, whose father helps start a church, and Arturo, a country boy of Brazil, who finds a way to go to a mission farm school. For grades four to six.

Three Children of Chile by ELLA HUFF KEPPLE. 1961. 127 pp. Cloth $2.95. Paper $1.75.

Three orphan children who live in

Santiago with their grandmother and uncle decide they need a mamá but their search meets with no success. Then one day, Uncle Ramón brings home a mamá and the children decide she is the perfect choice. Grades one to three.

Land of Eldorado by SANTE UBERTO BARIERI. 1961. 161 pp. Cloth $2.95. Paper $1.50.

Bishop Barbieri describes the coming of Protestantism to Latin America and details its growth, contributions and failures. He shows some of the frustrations due to weaknesses in both social and religious patterns, and indicates the future role of the Protestant churches.

LITTLE PLAYMATE BOOKS, SET III. 1961. $2.75.

This is a boxed set of small booklets for children. There are three booklets in this particular set: **Beya's Train Ride** by MELBA F. PETERSEN; **Nady Goes to Market** by ELIZABETH TIBBALS McDOWELL; and **A Pet for Chandran** by SARA KLEIN CLARKE. Children will love these stories.

Focus on Infinity by R. W. ALBRIGHT. The Macmillan Co. 1961. 464 pp. $4.95.

This is the first non-contemporary biography of one of America's greatest preachers—Phillips Brooks. The author is Professor of Church History at the Episcopal Theological School in Cambridge, Mass. He draws on unpublished notebooks, manuscript sermons, and thousands of personal letters. There emerges a great personality, a champion of the cause of freedom, and a minister completely devoted to God. Truly Phillips Brooks' life was a "focus on infinity."

Key Next Door by LESLIE D. WEATHERHEAD. Abingdon. 1961. 256 pp. $3.50.

Any book now by Leslie Weatherhead is an event. He is undoubtedly one of the world's great preachers—and writers. He has written over thirty books. These are largely books of sermons and they are all well worth reading. Dr. W. retired in 1960. The sermons in this new book are twenty-five which the minister preached toward the close of his twenty-four year ministry at City Temple in London. The title is intriguing, isn't it? It is the title of the first sermon.

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tenn.

Baker Book House, 1019 Wealthy St., S.E., Grand Rapids 6, Mich.

Broadman Press, 127 Ninth Ave., North, Nashville 3, Tenn.

Christian Education Press, 1505 Race St., Philadelphia 2, Pa.

Doubleday & Co., 575 Madison Ave., New York 22, N.Y.

Friendship Press, 475 Riverside Dr., New York 27, N.Y.

John Knox Press, Box 1176, Richmond 9, Va.

McGraw-Hill Book Co., 330 W. 42nd St., New York 36, N.Y.

The Macmillan Co., 60 Fifth Ave., New York 11, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

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